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THE

BRISTOL PROTESTANT.

"TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK
NOT ACCORDING TO THIS WORD IT IS BECAUSE THERE IS NO
LIGHT IN THEM."—ISAIAH VIII. 20.

"YE DO ERR, NOT KNOWING THE SCRIPTURES."—MATT. XXII. 29.

"IF WE VALUE THE LOVE OF GOD, THE ATTAINMENT OF
HEAVEN, AND OUR OWN IMMORTAL SOULS; WE SHOULD
MAKE IT A FREQUENT MATTER OF THANKSGIVING THAT
WE ARE NOT MEMBERS OF THE CHURCH OF ROME."—ONE WHO
WAS TRIED AND FOUND ROME WANTING.

VOL. I.



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THE
BRISTOL PROTESTANT.

ADDRESS TO THE READER.

To any persons disposed to ask why another Magazine should be added to the vast mass of periodical publications, we beg leave to reply, in the language of one of our oldest Protestant writers, "*Is there not a CAUSE ?*" (1 Samuel xvii. 29.)

The recent, and extraordinary, efforts which have been made in this city and neighbourhood, to seduce the unwary, and lead astray from the "good old paths" (Jeremiah vi. 16), those whom they lie in wait to deceive, afford a loud call upon all who value their civil and religious privileges, to come forward boldly, and energetically, to repel this invading foe. A complete system of sapping and mining, of bribery and corruption, of open assault, and secret influence, combined with that most detestable of all means, the employment of SPIES, is already at work amongst our population. What *has been* done is only a part of what is *intended to be done*, as we learn from authentic sources. To these matters it would not be, at present, convenient to refer, but in the course of our publication, we shall set before our readers such FACTS as will fully convince them of the correctness of our statements. "When bad men conspire, good men should combine." Nevertheless, "the weapons of our warfare are not carnal," though they have been proved to be "mighty through GOD, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of GOD, and bringing into captivity every thought to the obedience of CHRIST." (2 Cor. x. 4, 5.) To the unscriptural *doctrines* of our spiritual enemies we shall oppose the *written* WORD OF GOD; and against their seductive

and seducing *practices*, we know no better safeguard than PUBLICITY. "For every one that doeth evil hateth the LIGHT, neither cometh to the light, lest his deeds should be reproved." (John iii. 20.)

In the course of our work we shall use the words "papist" and "popery," as the most intelligible and simple terms; but in using them we design to give no offence. The terms, in ancient days, were *gloried* in as *peculiarly honourable*.* When our fellow-subjects shall cease to be "papists," they will have advanced a considerable step in religious freedom. Until this happy period shall arrive, and events seem to indicate that such a time is not very far distant, we must speak of them under this epithet, as the shortest and most comprehensive. Their "Lord God"† is the "Pope." Their "Creed" is that of the "Pope."‡ The Supreme "Head" of their Church is "the Pope."§ These terms are also *used by themselves*, as descriptive of their denomination.|| We trust, therefore, that no objection will be made to *our* use of these words.

At the same time, we shall ever endeavour to bear in mind the distinction between the *sin* and the *sinner*, and whilst our language may, by some, be considered strong in reference to the *former*, our feelings will ever be the most affectionate in reference to the *latter*: desiring to combine the boldness and love of the Apostle, when he asked—"Am I therefore become your *enemy*, because *I tell you the truth*?" (Galatians iv. 16.) When men's houses are on fire we do not *whisper* to awaken them—and when men's souls are in danger shall we be less in earnest?

And now, gentle reader, having fully described to thee our object, we have three favours to entreat at thy hands:—first, that thou wilt purchase our little volume; secondly, that thou wilt "read, mark, learn, and inwardly digest" its contents; and thirdly, that thou wilt not fail to supplicate HIS assistance, who alone is able to "guide thee into all truth." (John xvi. 13.) And so we bid thee, "Farewell."

* Baronius, &c., &c. Acts, xi. Rheims Test. Notes.

† "*Papa est Deus*"—Felinus et Joan. de Capistro apud Wolfium. "Our Lord God the Pope." Gloss. to the Extrav. Johan., xlii. Tit., xiv., c. 4, in fine. Lyons, 1504. The Council of Lateran says in the 4th Session: DOMINUS NOSTER PAPA, idem est in terra ac DOMINUS DEUS Cæli, nam habet potestatem ligandi, &c."

‡ "The Creed of Pope Plus IV."

§ "*Papa tradita est omnis potestas in cælo et terrâ.*" Wolf., I., p. 995.

|| Tract, No. 3, of the soi-disant "Catholic Institute."

POPISH EFFORTS AGAINST OUR CIVIL AND RELIGIOUS LIBERTIES.

That we may know with *what*, and with *whom*, we have to contend, it may be desirable to point out the character of those efforts which are brought to bear against our civil and religious liberties, in this city and neighbourhood. And,

1.—Of the Catholic Dépôt in the City of Bristol.

On St. Augustine's Back, a shop has been opened by a Socinian bookseller, which is denominated "The Catholic Dépôt." This establishment is *recognised* by the Roman Catholic prelate and clergy of this city and neighbourhood, as appears from the placard which is fixed on the walls of St. Mary's Chapel, on the Quay, to the following effect:—"Catholic Works, of every description, always on sale at the Catholic Dépôt, No. 2, St. Augustine's Place, Bristol." This it will be important to bear in mind, since *all works* bought at this "dépôt" may be considered as exhibiting a *true statement* of Roman Catholic doctrine and practice. It must further be noted that the above parties have given their imprimatur to the publications, usually known as "the Derby Reprints." A fact of great importance, as affording the best possible evidence of the *gradual approximation of Romanism to Catholicism*, as we hope to prove.

Of the nature of the *works* issued from this dépôt, and of the *idols*, *charms*, and other *superstitious* objects, which are on sale there, we shall have to speak in future numbers.

The following extracts from the Report of the soi-disant "Catholic Institute," will shew, that however supine and inactive our *friends* may be, our *enemies* are by no means asleep. They do not confine themselves to a *sale* of their tracts, but state—"N.B. In *most cases* such tracts

and treatises, as far as the funds of the Institute may permit, will be *distributed gratuitously*, either through the medium of the resident clergymen in their respective localities, or through members of the general and local committees. And every member of this Institute shall be entitled to receive a certain quantity of tracts, *to be lent out to their Protestant friends and neighbours*. Whenever it shall be deemed advisable by the resident clergyman, or by the general or local committees, to *circulate tracts at any public meeting* held for the purpose of attacking the [Roman] Catholic religion, *these will be furnished* by the general secretary, *on being applied for*." ("A short account of the origin and progress of the Catholic Institute of Great Britain." 1839. London: printed by C. Richards, 100, St. Martin's-Lane, p. 10.)

"*Fas est et ab hoste doceri*." To all our readers, we would say, take a leaf out of the enemy's book—and be as "valiant for the truth" (Jeremiah ix. 3), as they are for *error*.

2.—CONVENT OF OUR LADY OF MERCY.

The following account appears in the "Ordo recitandi Officii divini, &c.," 1847, page 159, note †.

"*Convent of our Lady of Mercy*—22, Pritchard-Street, Bristol, June 11, 1846.—Under the direction of our superiors, we entered in February last, a rented house, where we are now living, in order to comply with our obligations of attending the sick and instructing the poor. The premises, however, are too confined to admit of schools for the children of the poor. Since our arrival, friends have been so kind in their offers of assistance, that we have, under the sanction of proper authorities, ventured to purchase property that will afford us every facility of fully carrying out the holy rules which we have embraced. The premises are roomy and substantial, though a little out of repair; we purpose, however, to enter them without any other outlay than such as may be indispensably necessary to preserve them from the ill effects of the weather. Our funds, if I may so term the donations already made, being quite insufficient to defray the expenses of purchase, deeds, &c., we are compelled to throw ourselves upon the charity of the pious Christian, who by enabling us to realise our design in behalf of the poor, and their

children, of this populous city, will entitle himself to the reward of those who visit the sick and clothe the naked, as well as to the brighter recompense of those who instruct others unto justice. Soliciting, then, your aid, and that of your friends, I beg leave to subscribe myself, your most obedient servant in Christ, STR. M. J. FRANCES BEAUCHAMP, Superioress."

This house, in Pritchard-Street, was rented of a *Clergyman of the Church of England*!!! We have been favoured with some most amusing stories of occurrences during their brief sojourn in this locality.

Of this establishment, a writer in the "*Tablet*," or popish weekly newspaper, conducted by a *Romanist Quaker*, thus speaks, in the number for November 14, 1846:—

"*Bristol, Sisters of our Lady of Mercy.*—To the editor of the *Tablet*.—My dear Sir,—Since I last addressed you, I am happy to say that the Sisters of our Lady of Mercy have received, and are distributing around them, many blessings. They are now comfortably occupying the large, commodious, and healthy premises which have been purchased for them. These they entered on the Feast of St. Michael the Archangel. Since they were settled in their new habitation, they have added to their labours in visiting the sick, clothing the naked, and instructing the ignorant, the important duty of teaching our female children. On the Feast of St. Ursula, they opened their school for poor girls, and you will be rejoiced to hear that it is already filled to overflowing, though little more than a fortnight has elapsed since its commencement. It now only remains for the friends of religion, of charity, and of education, to enable those devoted beings to pay off the debt still hanging over them for the very rooms occupied and employed, not for any private purposes, but solely and entirely for the benefit of the poor, both young and old. I cannot let the present occasion pass without returning my most heartfelt thanks to those who have already so nobly stepped forward in the cause of charity, and trust the public will never suffer so good a cause to languish, nor permit these charitable sisters, who spend their time in giving, long to be anxious about paying for their own establishments. I remain, dear Sir, yours, most truly, EDWARD METCALF. Bristol, Nov. 11, 1846."

The *uses*, to which these "ladies of mercy" may be applied, may be

gathered from the following FACT, narrated by a Roman Catholic Priest of some celebrity, as coming under his own observation.

FEMALE TRANSUBSTANTIATION.

"The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment: for all that do so are abomination to the Lord thy God." (Deuteronomy, xxii, 5.)

"Soon after my arrival in Philadelphia, I became acquainted with a Protestant family. I had the pleasure of dining occasionally with them, and could not help noticing a seemingly delicate young man, who waited at table. There was something in the countenance and whole appearance of this individual which struck me as singular. I could see no indication of positive wickedness or signal depravity in the external configuration of the man's head. The expression of the eye indicated meekness, humility, and habitual obedience, rather than anything else; but I could see, nevertheless, in the closely-compressed lips and furtive glance, which I could only occasionally catch,—and even then by a sort of stealth,—something that puzzled me. I knew not why, but I could not like him. There was no cause, as far as I could see, why I should dislike the young man. Constitutionally, I was myself rather fearless than otherwise. I cannot recollect that, with equal means of defence, I ever before feared any one.

"I could never find the eye of this man fixed upon me without an involuntary feeling of dread. I met him often in the streets; he always seemed neat and tidy in his person; he was civil and respectful in his deportment; never seemed to forget that society had its grades, and that circumstances had clearly designated his own. With that he seemed well contented, never, so far as I could perceive, seeming to feel the least desire of intruding upon that of others. This being a rare case in the United States twenty years ago, at any rate, when it was difficult to get servants who knew their places, struck me as another singular feature in his manner and character, and did not at all tend to remove the unpleasant impressions which his appearance made upon my mind.

"Not long after this, a messenger called at my room to say that 'Theodore ———' was taken ill, and wished to see me. I was then officiating as a Romish Priest, and calling to see him, was shown up stairs to the door of a garret room, into which, after a loud rap, and announcing

my name, I was admitted to the sick young man. He had returned to his bed before I entered, and was wrapped in a large overcloak. I asked him whether he wanted to see me, and for what purpose. He deliberately turned out of his bed, locked the door again, very respectfully handed me a chair, and asked me to sit down, as he had something very important to tell me. He wrapped himself again in his cloak, lay on the outside of the bed, and spoke to me, in a firm decided tone to the following effect:—

“Sir, you have taken me for a young man, but you are mistaken. I am a girl, but not so young as I appear to you in my boy’s dress. I sent for you, because I want to get a *character*, and confess to you before I leave the city.’ I answered, ‘You must explain yourself more fully before you do either.’ I moved my chair further from the bed, and tightened my grasp upon a sword-cane which I carried in my hand. ‘Feel no alarm,’ said this now young woman, ‘I am as well armed as you are,’—taking from under her jacket an elegant poignard,—‘I will not hurt you; I am a *Lay Sister* belonging to the order of Jesuits, in Stonyhurst, England, and I wear this dagger to protect myself.’ There was no longer any mystery in the matter. I knew now where I was, and the character of the being that stood before me.

“I discovered from her that she arrived in New Orleans some time previous, with all necessary recommendations to the Priests and Nuns of that city. She had the necessary ‘Shibboleth’ from the Jesuits of Stonyhurst, to their brothers and sisters, who were then, and are now, numerous in that city. They received her with all due caution, as far as could be seen by the public; but, privately, in the warmest manner. Jesuits are active and diligent in the discharge of their duties to their superiors, and, of course, this *sister*, who was chosen from among many for her zeal and craft, lost no time in entering on her mission. The *Sisters of Charity* in New Orleans took immediate charge of her, recommended her as chamber-maid to one of the most respectable Protestant families in the city; and having clothed her in an appropriate dress, she entered upon her employment. She was active, diligent, and very competent. The young ladies of the family were delighted with her; she appeared extremely pious, but not ostentatiously so. She seemed desirous to please in all

things; talked but seldom of religion, but took good care that her devotional exercises should be noticed, though she seemed to avoid such a thing. Her conduct was in every way unexceptionable. So great a favourite did she become in the family, that in a short time she became acquainted with all the circumstances and secrets, from those of the father down to those of the youngest child.

"According to a custom universally in vogue among the Jesuit spies, she kept notes of every occurrence which may tend to elucidate the character of the family, never carrying them about her, but depositing them for safe keeping with the Mother Abbess especially deputed to take charge of them. She soon left this family under some pretext or other, obtained from them an unqualified recommendation for honesty and competency, which, with the previous and secret arrangements of the *Sisters of Charity*, obtained for her, without delay, a place in another Protestant family. Here, too, she was without fault, active, honest, and industrious, to all appearance. Little did these families know, that while they and their children were quietly reposing in the arms of sleep, this apparently innocent waiting-maid or chamber-maid was perhaps in the dead hour of night reducing to paper their conversation of the day previous, and preparing it, as least as much of it as could answer any Jesuitical purpose, to be recorded among the secret archives of the Jesuit College of Stonyhurst, from which they were to be trans-copied to those of the parent College in Rome.

"Thus did this *Lay Sister* continue to go from place to place, from family to family, until she became better acquainted with the politics, the pecuniary means, religious opinions, and whether favourable or not to the propagation of Popery in this country, than even the very individuals with whom she resided. No one suspected her; all believed her innocent and industrious; the only fault they could find with her was, that she seemed too fond of going from one place to another. For this, however, the *Sisters of Charity* had some salve or other.

"This was not the best of the joke, if joke it may be called. This excellent chamber-maid—or rather Lay Jesuit sister—wished to leave New Orleans and come North to a better climate; and how do you think, reader, the means were raised to defray the expenses of travelling?

(To be continued)

REMARKABLE CONVERSION OF TWELVE PAPISTS.

According to our announcement, a recantation from Romanism took place in St. Audeon's Church on last Sunday—twelve persons, nine men and three women, publicly abjured the errors of that system. Two of the former are Priests, the Rev. Nicholas Beatty, D.D., &c., late Superior of the Convents in Drogheda, Athlone, Waterford, and Multifarnham, and the Rev. Patrick Brennan, late Parish Priest of Creere, Diocese of Elphin. Dr. Beatty was ordained by the late Pope Gregory XVI., and has the highest testimonials, given at Rome, where he was educated. He has a faculty, granted by the Trinitarian Society, empowering him to invest with the order of the Scapular, and to dispense indulgences to the faithful. This he has done to thousands in Ireland. He was esteemed so highly for his acquirements, that since his return to this country the regular Clergy of the above Convents have successively elected him to the office of Superior in their respective establishments. He says now, "that no doubt many of his former brethren will follow his example of shaking off the unscriptural yoke of Rome." Another of the converts has recently been a student in the College at Galway, under the superintendence of the Rev. Dr. O'Toole; there was also the wife of a late stipendiary Magistrate among the number. On the whole the class was very respectable. The Rev. Thos. Kingston, Rector of St. James's, and the Rev. John Prior, assisted in the service; and the Rev. Thomas Scott, as usual, received the converts, and administered the form of abjuration. The Rev. G. Sidney Smith, D.D., F.T.C.D., and Professor of Biblical Greek in our University, delivered an able and appropriate Sermon from the following words:—"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do."—*Ezekiel* viii. 12, 13. All the converts sealed their solemn profession by partaking of the Holy Communion

and signing the Recantation Roll, after which they received a copy of the Sacred Scriptures and the Book of Common Prayer."—*Dublin Evening Herald* of 9th instant.—*Record*, March, 1847.

UNANIMOUS CONSENT OF THE FATHERS.—A LYING PRIESTHOOD.

One of the *new* Articles of faith inflicted upon the Roman Church by Pius IV. is as follows :—"Neither will I ever take and interpret them (the SCRIPTURES,) otherwise than according to the UNANIMOUS CONSENT of the Fathers." Let us look a little at this *unanimous consent*, as exhibited in the notes to Croly's approved edition of the Bible.

Gen. iii. 15. "*She shall crush. Ipsa*, the woman; so DIVERS of the Fathers read this place, conformably to the Latin: OTHERS read it *ipsum*, viz., the seed." (As Protestants read it.)—Gen. xxxi. 19. "*Her father's idols.*" By this it appears that Laban was an idolator: and SOME of the fathers are of opinion that Rachel stole away these idols to withdraw him from idolatry, by removing the occasion of his sin."—Gen. xlvii. 2. "*The last. Extremos.* SOME interpret this word of the *chiefest*, and *most sightly*: BUT Joseph seems rather to have chosen out such as had the *meanest* appearance, that Pharaoh might not think of employing them at Court, with danger of their morals and religion."—Judges xi. 31. SOME are of opinion, &c. BUT the *common* opinion followed by the *generality* of the holy fathers and divines is, that she was offered as a holocaust, in consequence of her father's vow, &c.—Judges xvi. 4. "*Dakila.* SOME are of opinion that she was *married* to Sampson; OTHERS that she was his *harlot*."—1 Kings xxviii. 14. "*Understood that it was Samuel.* It is the MORE COMMON opinion of the holy fathers and interpreters, that the *soul* of Samuel appeared indeed; and *not*, as SOME have imagined, an evil spirit in his shape."—3 Kings xiii. 24. "*Killed him.*" The GENERALITY of divines are of opinion, that the sin of this prophet, considered with all its circumstances, was

not mortal.—Job. xxxviii. 31. “The Hebrew name *Cesil* is VARIOUSLY interpreted; by SOME, *Orion*; by OTHERS, the *Great Bear* is understood.”—Psalm iv. 1. “*Unto the end*, OR, as St. Jerome renders it, *victori, to him that overcometh*: which SOME understand of the *chief musician*—WE rather understand the Psalms thus inscribed to refer to Christ.”—Psalm cxviii. “Aleph. This order is VARIOUSLY expounded by the holy fathers; which shews the difficulty of understanding the Holy Scriptures, and, consequently, with what humility and submission to the Church they are to be read.”—Prov. xxxi. 1. “Whether this *Agur* be the same person as *Solomon*, as MANY think, or a *different person*, is *uncertain*.”—Ecclesiastes viii. 15. “*No good for a man*, &c. SOME commentators think the wise man here speaks in the person of the libertine . . . BUT it may also be said, &c.”—Isaias xv. 7. “*Torrent of the willows*. That is some say, the waters of Babylon; OTHERS render it, a valley of the Arabians.”—Isaias xxiv. 21. “*The host of heaven on high*. The *stars*, which in many places of the Scriptures are so called. SOME commentators explained that these words here signify the *demons of the air*.”—Ezekiel i. 1. “*The thirtieth year*. EITHER of the age of Ezekiel, or, as OTHERS will have it, from the solemn covenant made in the eighteenth year of the reign of Josias.”—Daniel ii. 40. “*The fourth kingdom*, &c. SOME understand this of the successors of Alexander, the kings of Syria and Egypt: OTHERS of the Roman Empire, and its civil wars.”—Daniel ix. 27.

“*The abomination of desolation*. SOME understand this of the profanation of the temple by the crime of the Jews, and by the bloody faction of the zealots. OTHERS of the bringing in thither the ensigns and standards of the pagan Romans. OTHERS, in fine, distinguish three different times of desolation, &c.”—Joel i. 4. “*That which the palmer worm hath left*, &c. “SOME understand this literally of the desolation of the land by these *insects*; OTHERS understand it of different invasions of the Chaldeans, or other enemies.”—Joel ii. 20. “*The northern army*. SOME understand this of *Holofernes* and his army; OTHERS, of the *locusts*.”—Jonas i.

3. "*Tharsis*. Which SOME take to be Tharsus of *Cilicia*, OTHERS, to be Tartessus of *Spain*, OTHERS to be Carthage."—Micheas v. 10. "*I will take away thy horses, &c.* SOME understand this, and all that follows to the end of the Chapter, as addressed to the *enemies* of the Church. BUT IT MAY *as well* be understood of the *converts* to the Church, &c."—Such is the *unanimous consent* of the Fathers!!!

Thus it appears that the Popish Church, this infallible guide, which professes to be the *sole interpreter* of Scripture, cannot tell the difference between the *chiefest* and *meanest*,—a *river* and a *valley*,—a *star* and a *demon*,—a *wife* and a *harlot*,—*Holofernes* and a *locust*,—the *enemies* of the Christian Church and *converts* to it, &c.!!!

PURGATORY AND THE PRIESTS.

"Sirs, ye know that by *this craft* we have our *wealth*." Acts xix. 25.

"But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of GOD may be PURCHASED WITH MONEY." Acts viii. 20.

JUDAS sold his GOD for "*thirty pieces of silver*,"—the Pope sells his gods for *half-a-crown* each, or *thirty pieces of copper*. Such is the price of a Mass. In reference to this subject, it would be well if our poor deluded Roman Catholic fellow-countrymen would ponder over the following case, which we copy from that excellent journal the *Dublin Evening Mail*; and we would particularly call the attention of our readers to the pertinent remarks of that paper on the practical benefits derivable from contributions to this species of rent, from which the priests accumulate, it would seem, considerable fortunes, without burthening themselves with much of trouble or anxiety about the means.

In the Prerogative Court the will, from which we have made the following genuine extracts, was proved in due form, and probate granted.

Extract from the will of the Rev. John Curran, P.P., of Killucan.

"I also will and bequeath £300 for masses for the persons who might have given me money for said purposes, to be discharged at 2s. 6d. for each intention, &c.

"I also will and bequeath £300 for masses for my own soul, at 2s. 6d. each mass.

"I also will and bequeath all my books, vestments, and furniture, and gold watch, to be disposed of in procuring masses for the repose of my soul, at 2s. 6d. per mass.

"Rev. Michael Berry, P.P., of Kinnegad, and the Right Rev. Dr. Cantwell, of Mullingar, executors, who are to have the control of any property not mentioned in the will, for charitable and spiritual purposes, as also for their trouble, £25 each.

"Probate granted to Rev. Michael Berry.—6th Jan., 1838. Assets sworn under £1,384."

It is hardly possible to read the foregoing without a smile at the absurdity of such bequests—a tear for the infatuation of poor humanity labouring under such delusions—and a groan of execration at that *pious fraud* which, under the mask of religion, robs the living, and even defrauds the dead.

"I will and bequeath," said the deceased Priest of Killucan, "£300 for masses for the persons who *might have given me money for said purposes*, to be discharged at 2s. 6d. for each *intention*."

We have no heart to treat such a superstition with levity. The reflection is a melancholy one, that thousands—millions of our ill-instructed fellow-countrymen believe in the efficacy of masses for the dead, and are willing at an immense expense to discharge the obligation. We would fain disabuse their minds of this superstition, and with this view we affectionately entreat their attention to the simple facts incontrovertibly exhibited in the foregoing passage.

In the first place, it is evident that the Priest of Killucan received from members of the Church of Rome £300 for the discharge of religious services, which, according to his own doctrine, and the faith of those who paid the money, are of the most important and indispensable nature as affecting the condition of souls departed this life in venial sin—or the peace and happiness of those who believe that the celebration of a mass to their "intention" can promote the one or secure the other. Of these services the Priest of Killucan *during his lifetime never discharged a single item*; and dying, he has transferred them to others, together with the

the one, and instruction of the other, the following translation of the creed of Pope Pius IV. is submitted to the reader :—

“I, *N.N.*, with a firm faith, believe, and profess all and every one of those things which are contained in that creed, which the Holy Roman Church maketh use of, viz. :—I believe in one GOD, the FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible ; and in one Lord Jesus Christ, the only begotten SON of GOD ; and *born of the FATHER before all ages*, GOD of GOD, Light of Light, true GOD of true GOD, begotten, not made, consubstantial to the Father, by whom all things were made,—Who, for us men and for our salvation, came down from heaven, and was incarnate by the HOLY GHOST of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate ; He suffered and was buried ; and the third day He arose again, according to the Scriptures, He ascended into heaven, sits at the right hand of the FATHER, and is to come again with glory, to judge the living and the dead ; of whose kingdom there shall be no end. And in the HOLY GHOST, the LORD and Life-Giver, who proceeds from the FATHER and the SON, who, together with the FATHER and the SON, is adored and glorified, who spake by the propheta. And (I believe) one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.”

Thus far the old Protestant faith, the faith of the members of the Church of England, and of all other denominations of orthodox Christians. But this faith, which has been the creed of the Christian Catholic Church for upwards of *fifteen hundred years*, we regret to say, is NOT the faith of our Roman Catholic fellow-subjects. Not only have *twelve new Articles* been added, but even the creed, as given above, *has been altered* by members of the Church of Rome. We refer more particularly to those parts which are printed in the Italic character, which are omitted in the translation given by Mr. Charles Butler, the celebrated Popish controversialist, in his “Book of the Roman Catholic Church,” p. 5. What may Protestant Readers not expect from persons who will thus dare to tamper with their creed ? And this is not all, as we shall see hereafter.

(To be continued.)

THE

BRISTOL PROTESTANT.

IS POPE PIUS IX. A PROTESTANT?

"Pio nono bello e buono."

Letters from Rome, of the 8th instant, contain, *inter alia*, the following news :—"The gratitude of the people to the Holy Father has been of late enhanced by an abundant distribution of money, from his own private chest, to the indigent of Rome. *He has even ordered that ONE-HALF of the collections made in the Churches for the souls IN PURGATORY, be divided amongst the poor.*"—*Times*, 20th April, 1847.

Reader, bless God, and take courage. Can any man for a moment doubt that the Pope is *right* in this determination? Can any one in his senses imagine that the Pope would have given such a direction, if *he really believed* that *any souls* were *FRYING* in *Purgatory*?" (we use their own words.) Assuredly, not.

POPERY THE BITTER ENEMY OF ALL RELIGIOUS TOLERATION.

The spirit of Popery is *ambitious, tyrannical, and intolerant*. Hear the words of one of her most eminent Prelates, of one whose works are sold at the Bristol Catholic Depot :—

"The Church of Rome is, and ever will be, opposed to religious indifference, because *she is THE MOST INTOLERANT of all Christian Societies*. She will stand alone. She cannot suffer her doctrines

to be questioned. It is this which renders her so *severe*, so *unsociable*, and so *odious* to all sects which are separated from her. They desire only to be *tolerated* by her, or not to be fulminated by her *anathemas*, but her *holy severity*, and her *holy delicacy* (!!!) FORBID such *indulgence*, or rather such *weakness*. *There is no illusion MORE DANGEROUS than to make TOLERATION a characteristic of the true Church.*"—BOSSUET, HIST. DES VARIAT. SIXIEM. AVERTISS.

POPERY UNMASKED ;

OR LORD ARUNDEL & SURREY'S PATENT EXTINGUISHER.

Thus spake the Earl of Arundel and Surrey in the House of Lords, as recorded in the various newspapers of the 16th of April, 1847 :—

"The struggle for *religious freedom*, he maintained, *would* continue, and *must* continue, until PROTESTANTISM *became extinct*." And again, "ROMANISM is *necessarily* ANTAGONISTIC to PROTESTANTISM, and *must be as long as the world shall last*, or till PROTESTANTISM itself shall be EXTINGUISHED."

"Fore-warned—fore-armed!"

Protestants of every denomination—behold the **AVOWED enemies of religious freedom!!!**

MODERN IDOLATRY.

Extract of a letter, dated Switzerland, September 14, 1846, from Mr. Harford (Biographer of Bishop Burgess), to a friend in the neighbourhood of Devizes :—

"We are now bidding adieu to Val d'Aosta and Mount Blanc, and are about to proceed to-morrow by way of Turin, to visit the Protestant valleys of the Vaudois. We expect to spend a happy

fortnight among these our tried and faithful Protestant brethren. It will be quite a repose to the mind and the eyes to be set free during that time from Popish sights and fooleries. This very day I entered a Church dedicated to the *Black Virgin*, and there beheld a Madonna as black as ebony, with a triple crown on her head, bearing in her arms the figure of a child, intended for our SAVIOUR, the body of which was ivory, and the face, arms, and legs, of jet black. Candles, of variegated coloured wax, were burnt before it; two angels, richly gilt, held a large gilt diadem over the figures; their vestments were as tawdry as ribands and other finery could make them; and before these figures, alas! various poor ignorant creatures were kneeling, and repeating prayers. I cannot express the indignation I felt at beholding *this base and trumpery substitute for the pure Gospel of JESUS CHRIST.*"

THE *MAN-SERVANT* ACTING AS *CHAMBER-MAID*; OR
THE HISTORY OF A SISTER OF CHARITY.

(Concluded from page 8.)

There was no difficulty in the matter. Americans can be gulled at all times. The *Sisters of Charity* have always some friend in readiness to supply them with the means of performing *corporal works of mercy*. This friend went round to these American families where this chambermaid had lived from time to time; told them that she wanted to come on as far as Baltimore; that it was a pity to have her travel as a steerage passenger; a person of her virtue and correct deportment should not be placed in a situation where she might be liable to insult or rude treatment. A cabin passage should be procured for her; she should be introduced to some respectable family who were going North, and would take charge of her. The necessary funds were immediately collected for her; the generous Protestants with whom she lived, pitying the poor girl, told her she might want the little she had earned to support herself in the North until she could get a place. A handsome purse was soon made up, a cabin passage was engaged, and the young ladies on whom she waited

made her presents of every article of dress necessary for her comfort or convenience. She was the depository of all their love stories,—she knew the names of their lovers, she heard their love-sighs, and probably witnessed many of their tears ; at all events, if there were secrets among them, they were known to her ; and having made herself acquainted with the state of things in New Orleans, she started for Baltimore, laughing in her sleeves at the success of her mission so far, and at the credulity of *American dolts*, as *Jesuits* very properly term them.

“ On arriving in Baltimore, she, of course, called upon the Nuns of that city, who were prepared for her reception, and had already a situation engaged for a ‘chambermaid whom they expected from New Orleans, and who was coming highly recommended by some of the first families in that city.’ She took possession of a place as soon as convenient, spent several months in that city, discharging all her duties faithfully, no one finding any fault with her, except her restlessness in not staying long with any family. Having now become acquainted with the secrets and circumstances of almost every Protestant family of note in Baltimore, and made her report to the Mother Abbess of the Nunnery of her Order of Mercy, she retired to the district of Columbia, and after advising with the Mother Abbess of the Convent, she determined to change her apparent character and appearance.

“ By advice of *that venerable lady, the holy Prioress*, on whom many of the wives of our national representatives, and even grave senators, look as an example of *piety and chastity*, she cut short her hair, dressed herself in a smart-looking waiter’s jacket and trousers, and, with the best recommendations for intelligence and capacity, she, in her new dress, applied for a situation as waiter at Gadsby’s Hotel, in Washington city. This smart and tidy-looking young man got instant employment ; and now we have the *Lay Sister* in quite a different character. His intelligent countenance,—we must not say her in future,—soon attracted the notice of some of our most eloquent Statesmen. He appeared so humble, so obedient, and so inattentive to anything but his own business, that those Senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off their

guard, and in their conversations with one another seemed to forget their usual caution. Such in a short time was their confidence in him, that their most important papers and letters were left loose upon their tables, satisfied with saying, as they were going out, 'Theodore, take care of my room and papers.'

"Now the JESUIT was in *her* glory. Now the Lay Sister had an opportunity of knowing many of our national secrets, as well as the private characters of some of our eminent Statesmen. Now it was known whether Henry Clay was a gambler; whether Daniel Webster was a libertine; whether John C. Calhoun was an honourable but credulous man. Now it was known what value was put upon Popish influence in this country, and what were the hopes of Papist foreigners in the United States. In fact, this Lay Sister in male uniform, and but a waiter in Gadsby's Hotel, was thus enabled to give more correct information of the actual state of things in this country, through the General of the Jesuit Order in Rome, than the whole corps diplomatic of foreign countries then resident at our seat of Government.

"After relating to me in her sick room,—as the family in which she lived fancied it was,—all these circumstances, she deliberately said to me, 'I want a *written* character from you. You must state in it that I have *complied with my duty*; and as it is necessary that I should wear a cap for a while, having cut off my hair, you must say that you visited me in my sick room, that I confessed to you, received the *viaticum*, and had just recovered from a violent fever, in which I lost my hair. My business is not done yet,' said she. 'I must go to New York, where the *Sisters of Charity* will find a place for me as waiting maid.' It is needless to say with what reluctance any man could comply with such a request as this; and my having done so is a stronger evidence than I have heretofore given of the indomitable strength of early education.

"The conduct of this emissary of Satan, was the embodiment of all that was iniquitous and dishonourable; it was a violation of every tie that holds society together; it was a part of a system of social, political, moral, public, and private treachery; which no other being than a devil or a JESUIT could devise. Yet I was a Popish Priest. My education,

my profession, my oath, compelled me to sanction it; and I did sanction it. The *Lay Sister* retired to New York, put on her female dress, and during some months following, acted as a chambermaid in several of the wealthiest Protestant families in that city. A few weeks after she obtained from me this character, the Rev. Mr. ———, (I will give his name in full if necessary), President of the Jesuit College in Stonyhurst; to which I have alluded, and where this demon, now in petticoats, was a *Lay Sister*, called on me in Philadelphia. We were old acquaintances, he being Vice-President of the College of Maynooth for about twelve months.

"The misunderstanding between myself and the acting Superior of the Diocese of Pennsylvania had just commenced, and my friend, the Jesuit, thought it his duty to call upon me. He hoped that I would abandon my schismatic course,—I was not then a heretic,—and cease to circulate the Bible among the people. He never alluded to the *Lay Sister* during our whole conversation, though he was the very man who caused her to be sent out to this country, and the one who first procured her the situation of *Lay Sister at Stonyhurst*. Both were relatives, and both natives of Dublin, in Ireland."*

Such is the *agency* which Rome employs in furthering her iniquitous conspiracy against the civil and religious liberties of mankind. The writer of this account was formerly pastor of St. Mary's Church, Philadelphia, in the United States. He appears, by the testimony of a number of his congregation, to have been a man of good character, a popular preacher, and a diligent instructor of the young in the faith of his Church. His zeal and good conduct were felt by his ghostly brethren as a reproach to them; the Bishop became jealous of his popularity, and accordingly deposed him, and deprived him of his living. He is now in the law.

In our next number we shall give an account of a *LAY BROTHER* who assumed a Female dress, and his awful disclosures.

* "Auricular Confession and Popish Nunneries." By William Hogan, formerly Roman Catholic Priest. London: Dyer. Page 97, 100—107.

THE CERTAINTY OF CHRISTIANITY AGAINST PAGAN AND PAPAL UNCERTAINTY.

"It seemed good to me also, having had perfect understanding of all things from the very first, to WRITE unto thee in order, most excellent Theophilus, that thou mightest know the CERTAINTY of those things wherein thou hast been instructed."—*Luke I., 3, 4.*

"Have not I WRITTEN to thee excellent things in counsels and knowledge, that I might make thee know the CERTAINTY of the words of truth, that thou mightest answer the words of truth to them that send unto thee?"—*Proverbs XXII., 20, 21.*

"I had some conversation with Manick, a Brahmin, who was baptized on the 16th of December. He had been for some time employed by different Missionaries. I asked him 'What he had seen in Christianity which led him to embrace it?' He replied, 'In the Hindoo *poorams* and *shasters* there is NO CERTAINTY: one asserts one thing—another, another; but *here* is a clear way.'—'In what way in particular?' '*More especially in the way of worshipping* God: in other systems a variety of ceremonies and rites must be observed; in this it is required *only to pray to God alone*.'—'What have you learned to pray for?' '*Daily I pray for pardon of sin*, for this I daily require.'—'What do you understand by *sin*?' 'Whatever is not according to God's command.' He then, in answer, repeated briefly the substance of the Ten Commandments; and said that every one must labour to fulfil them to the utmost of his power, though no one could do it perfectly."—*Corrie's Life of the Bishop of Madras, p. 405.*

What is **POPERY**, but a system of contradiction and uncertainty; Council against Council; Pope against Pope; Creed against Creed; Father against Father. And what is its "*way of worshipping* God?" A system of posture and imposture, position and imposition, muttering words which few can hear, and using a language which the people cannot understand; a gross compound of idolatry, superstition, and vice, with gods and goddesses innumerable.

SISTERS OF PENANCE OF ST. DOMINIC.

In the *Tablet*, for 5th Dec., 1846, the following notice, respecting this body of Petticoat Missionaries, appeared, taken, professedly, from the *Worcester Herald*:—"BRISTOL.—For some time past, six Sisters of Mercy, living in a small house in Pritchard-Street, St. Paul's, have exerted themselves successfully amongst the poor of this city; encouraged by their success, they have lately removed to Harford-House, Dighton-Street, where they have trebled in number by fresh arrivals from Belgium. We hear also that the Sisters of Penance of St. Dominic, 'whose labours embrace the whole works of mercy, corporal and spiritual,' are about to settle in another portion of this city."—*Worcester Herald*.

They have arrived, and settled themselves in a house, No. 19, Queen-Square.

In the *Tablet*, for the 6th Feb., 1847, is the following notice:—"BRISTOL.—On Tuesday, four young ladies received the Novice's Veil, as Sisters of Penance, of the order of St. Dominic, at Bristol, at the hand of the Right Rev. Bishop Ullathorne, with the usual ceremonies. On the return to the Church of the young ladies, in the dress of the Novitiate, they were accompanied by a procession of about twenty young ladies, clothed in white, crowned with garlands, and each bearing a lighted taper, who officiated as bridesmaids."—*Gloucester Journal*.

CEREMONY OF TAKING THE VEIL.

A THREE-PENNY PEEPSHOW AT ST. MARY'S THEATRE, ON THE QUAY, BRISTOL.

On Tuesday last the ceremony of "*taking the veil*" was performed at the Roman Catholic Chapel of St. Mary's, on the Quay, in this city. The young lady, whose name we have not been able to learn, was, we understand, born of Protestant parents, and came to Bristol with the sisters forming the "Order of Penance," recently established in King-

square. She is, we have been informed, a convert of Dr. Ullathorne's, the Roman Catholic Bishop.

The chapel was nearly filled with people, the majority of whom, from their apparent ignorance of the mode of worship, were *Protestants*, attracted by the novelty of the ceremony, and who were not deterred by the price of admission !!!—*threepence and sixpence*. The candles upon and near the altar were tastefully decorated with flowers.

Shortly after ten o'clock in the morning, the hour at which the service was appointed to commence, a youth in a long black coat lighted the candles upon the "altar," (twelve in number,) and perfumed the front of the "altar" with incense. This done, a procession of priests, including the celebrant Bishop, Dr. Ullathorne, issued from a door on the right of the altar. The Bishop was conducted to his throne by the Revs. Messrs. Vaughan and Cullinan, and Mr. Edward Edmund Estcourt, the Bishop's Secretary, who also acted as Master of the Ceremonies. The Bishop having been clad in a rich robe, wearing his mitre and bearing his jewelled crozier, proceeded to the altar, which he purified (we suppose) by sprinkling it with holy water. About this period a door at the right of the altar was opened, and the Postulant young lady, attended by several "Sisters of Penance" and accompanied by two bridesmaids, novices, and about 14 young ladies, beautifully clad in white, with crowns of flowers and bearing lighted tapers, entered the chapel and arranged themselves in front of the altar. Some chanting was then performed by the choir (led by the Rev. P. O'Farrell), and a portion of the service proper to the occasion performed, when the celebrant Bishop addressed the young lady, who had (according to her own declaration, which she signed) of her own free will, and without persuasion or force, sought for admittance into the holy profession of religion. The Bishop founded his remarks upon the 116th Psalm,* a canticle, he observed, particularly applicable to her case; dwelling chiefly on the following verses:—"I will walk before the Lord in the land of the living. What shall I render unto the Lord for all His benefits towards me. I will take the chalice of salvation; and will call upon the name of the Lord. I will

* Psalm CXV. in the Douay Version. It will be well if the ladies have not too much cause to sing the first and second verses.

pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem." The Bishop, in the course of his address, observed "that it had been his duty to watch by the side of the Postulant, and to administer to her the *extreme unction* and the grace of God ; he was the first to *break* unto her the *body* of our Lord and Saviour Jesus Christ ; he had afterwards admitted her to the holy rite of confirmation, and it was now his consolation to receive her into the holy profession of religion, and *henceforth she would be praising God day and night.*(?) The angels in heaven were described as praising God day and night, and in her case it might be said that she had begun the pleasures of heaven upon earth. He trusted that as it had been his privilege thus far to bring her on her way, that *he might be situated in some humble corner among the happy number who would receive her into heaven.*"

The ceremony was then proceeded with. It is almost impossible for us to describe the different movements made by the priests ; suffice it to say that the Bishop robed and unrobed several times, and repeatedly walked to and fro from the altar to his throne. The Postulant, "Sisters of Penance," bridesmaids, and the assistant bridesmaids, proceeded towards the altar, and care was taken that the grouping of them should be done in an artistical manner ; the effect, to say the least, was certainly picturesque. *The Postulant lay down in front of the altar, and was covered with a black velvet pall with a crimson border ;* after remaining some minutes in this posture (to signify, we presume, her death to this world), she rose up, and was presented with the black veil by the Bishop, *who put a ring upon her finger, signifying her marriage to Christ and his Church,* and gave her a crucifix, which she is constantly to wear upon her heart. The Postulant then signed her declaration, which was sealed ; the Bishop, Priests, Nuns, Postulant, Bridesmaids, &c., formed themselves into procession and left the church by the door on the right of the altar, the choir chanting *Veni Creator*.

Thus ended a ceremony, which, with all our respect for sacred observances and free toleration, we cannot otherwise view than as an exhibition of mummary, which one can only regret has been revived in England in the nineteenth century, amidst the boasted advance of intellect and the clearer light of evangelical truth.

"I can conceive (says the Rev. W. Gresley, in a recent pamphlet) no more presumptuous instance of the exercise of private judgment, than for a person born and bred in the bosom of the Church of England,—baptised by her ministers—confirmed by her Bishops—a participator in her sacraments and ordinances—to desert her *ancient* communion for that of an intrusive sect, *the origin of which is but of yesterday.*"—*Felix Farley*, May 1, 1847.

**THE CUNNING CONTRIVANCE,
OR THE ARCH-CONFRATERNITY OF THE IMMACULATE
HEART OF MARY.**

"The Association or Confraternity of the most Holy and Immaculate heart of Mary for the conversion of sinners, canonically established by the authority of the Right Rev. Dr. Baggs, Bishop of Pella, and Vicar Apostolic of the Western District of England, in the Church of the immaculate conception of the Blessed Virgin Mary, on the Quay, Bristol, in the Lent of the year 1845, and associated with the Arch-Confraternity of the same name and institute, established in the Parish Church of our Lady of Victories (Notre Dame des Victoires), in Paris."

This blasphemous work was printed at Prior Park press. The very title of it is sufficient to indicate the source whence it springs, and the unscriptural nature of its contents. We purpose to refer to this subject on some future occasion. In the meantime we present our readers with the "Authorization of the Bishop (Baggs) to erect the Confraternity and approbation of the rules."

(*Translation*).—We, Charles Michael, Bishop of Pella, Vicar Apostolic of the Western District of England, Assistant Bishop at the Pontifical throne, &c., &c., &c.—By these presents, do grant and bestow upon our beloved son in CHRIST, Patrick O'Farrell, O.S.F., a Priest of our District, the faculties and permission to erect a Confraternity, under the title of "The Immaculate heart of

Mary, for the conversion of sinners," in the Church of the immaculate conception of the same blessed Virgin, in the city and county of Bristol; and we grant and bestow upon him, and all Priests, his successors in the same Church, having, for the time being, the cure of souls, the faculties and permission to aggregate and enrol the faithful in the same Confraternity.

Moreover, we will and determine, that in celebrating the offices of the said Confraternity, no prayers be employed but such as are approved of by the Church. Given at Prior Park, in virtue of the faculties granted to us by the Holy Apostolic See, on this 13th day of February, in the year of our Lord 1845.

† CHARLES MICHAEL, Bishop of Pella, V.A.W.

THE PERILS OF IDOLATRY.

A PRIEST MURDERED BY HIS IDOL.—DREADFUL ACCIDENT AT BRUGES.

A fearful accident happened on Tuesday last, at the Madeline Church, Bruges. One of the priests, while performing mass, was suddenly struck to the ground by the falling on his forehead of the *marble head* of an infant JESUS, which had been detached from its body. Fracture of the skull and a severe wound were the consequence to the unhappy clergyman, who, after lingering in great agony, died yesterday.—*Standard*, 3rd May, 1847.

Had God's commandment—"Thou shalt not make to thyself any graven image," (Exodus, xx. 4,) been attended to, this man had not thus died. "Your *sin* shall be your *punishment*" is verified in numberless instances.

POPISH BLASPHEMY.

THE PAPISTS' GOD COMPARED WITH ODD FELLOWS, DRUIDS, FREE-MASONS, AND SUCH LIKE.

The Roman Catholics of Clifton have forwarded a petition in favour of Mr. Watson's Bill. The petition contains the following

clause :—" That your petitioners would regret to see processions of the most Blessed Sacrament attempted in the streets of towns ; but, *while other processions are tolerated*, such as those of FREEMASONS, DRUIDS, ODD FELLOWS, TRADES' UNIONS, Children of Charity Schools, and the funeral and other processions of every other class, your petitioners protest against any legal enactment by which that liberty would be infringed, to which your petitioners feel that they have *as good a title*, at the least, as any of the classes enumerated." *Tablet*, 17th April, 1847.

POPERY A NOVELTY, OR THE NEW CREED OF 1564.

A TRANSLATION OF THE CREED OF POPE PIUS IV.

(Concluded from page 16.)

The *twelve new Articles of Belief*, which constitute the Popish "Creed," and contain the *peculiar* doctrines of Popery, are as follow :—

1. "I most stedfastly admit and embrace the Apostolical and Ecclesiastical *Traditions*, and all other observances and constitutions of the same Church.

2. "I also admit the HOLY SCRIPTURE according to that sense, which our Holy Mother, the Church, has held, and does hold, to whom it belongs to *judge* of the true sense and interpretation of the SCRIPTURES ; nor will I ever take, or interpret them, otherwise, than *according to the unanimous consent of the Fathers*."

3. "I also profess, that there are truly and properly *seven Sacraments* of the New Law, instituted by JESUS CHRIST our LORD, and necessary for the salvation of mankind, though not all for every one ; to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony*, and that they confer grace ; and that of these, *Baptism, Confirmation, and Orders*, cannot be reiterated without sacrilege. I also receive, and admit the received and approved *ceremonies of the Catholic Church*, used in the solemn administration of all the aforesaid Sacraments.

* See page 10 for happy illustrations of this *unanimous* consent.

4. "I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning *Original Sin* and *Justification*.

5. "I profess, likewise, that in the *Mass*, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the *Eucharist*, there is truly, really, and substantially, the *body* and *blood*, together with the *soul* and *divinity* of our LORD JESUS CHRIST; and that there is made a conversion of the whole substance of the *bread* into the *body*, and of the whole substance of the *wine* into the *blood*; which conversion the Catholic Church calls *Transubstantiation*. I also confess, that under *either kind* alone CHRIST is received whole and entire, and a true Sacrament.

6. "I constantly hold that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

7. "Likewise, that the *Saints* reigning together with CHRIST, are to be honoured and invoked, and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

8. "I most firmly assert, that the *images* of CHRIST, of the Mother of God, ever Virgin, and also of the other *Saints*, ought to be had and retained, and that due honour and veneration are to be given them.

9. "I also affirm, that the power of *Indulgences* was left by CHRIST in the Church, and that the use of them is most wholesome to Christian people.

10. "I acknowledge the *Holy, Catholic, Apostolic, Roman* Church, for the mother and mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

11. "I likewise undoubtedly receive and profess *all other things* delivered, defined, and declared by the sacred *Canons* and *General Councils*; and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies, which the Church has condemned, rejected, and anathematized.

12. "I, N. N., do at this present freely profess, and sincerely hold, this true Catholic Faith, *without which no one can be saved*; and I promise

most constantly to retain and confess the same, entire and unviolated, with God's assistance, to the end of my life."

Such is the translation given of Pope Pius's Creed by Dr. Challoner. That he was *heartily ashamed of it*, we may readily suppose, from the fact of his *not having given the Creed entire*. He has OMITTED a whole clause in the last article, viz. :—" *And I will take care, as far as in me lies, that THE SAME SHALL BE HELD, TAUGHT, AND PREACHED by those subject to me, or by those the charge of whom shall devolve upon me in my office; so help me GOD, and these holy Gospels of GOD.*"

This clause is also OMITTED by Mr. C. Butler, in his version of the Creed !!! *Not a single Article of this Creed is to be found in any authorised "Creed" of the Church of GOD, from the first day of its establishment to the present hour, except those Articles which are held by Protestants, and are embodied in what is termed "the Nicene Creed."*

THE FEARFUL STATE OF PAPISTS AT DEATH, CONTRASTED WITH THE HAPPY CONDITION OF THE PROTESTANT CHRISTIAN.

Have you ever stood by the bedside of a dying believer? ever watched the decaying strength of some dear object of your fondest love? Then you know the deep emotions of that solemn moment, when, in the stillness of the chamber of death, the heavy breathing ceases, and the happy spirit wings its flight to God. What conflicting feelings then struggle for mastery in the heart! Faith, joy, doubt, and sorrow, seem in turn to take possession of the soul; nay, rather, they all reign there at once: we mourn in widowhood, but acquiesce in faith; we look on our own life as desolate through separation; but, thinking on the *present glory* of the *departed*, we cannot withhold a glad "Amen" from Cowper's lines upon his mother—

"But, oh! the thought that thou art SAFE and he!
That thought is joy, arise what may to me."

Yes, it is a joy, a mournful joy, but a joy unutterable; a joy

that draws from the same eyes tears of rejoicing and tears of grief ; a joy which, strange to say, melts us into sadness, while it gives a calm, holy, peaceful satisfaction for *the full and complete* ASSURANCE that those we love are for ever safe with JESUS. This joy is the birthright of God's children ; and this the balm with which, in our funeral service, we strive to staunch the mourner's tears. Who that has ever wept beside the open grave can fail to remember those hallowed words :—"I heard a voice from Heaven, saying unto me, Write, from HENCEFORTH, BLESSED are the dead which die in the LORD, *even so saith the SPIRIT, for they rest from their labours.*" But the Church of Rome, at one fatal blow, *robs us of all this* ; and, in "the Catechism of the Council of Trent,"* declares—"Besides (hell), there is a *fire of purgatory*, in which the SOULS of the PIOUS, being TORMENTED for a definite time, expiate their sins, that so an entrance may be opened to them into the eternal country, into which nothing defiled can enter."†

O'CONNELL is just dead. We apprehend that Papists will allow he was as likely, in their view, to be happy in death as any one ; but, oh ! no, far otherwise ; see the numbers of masses said, the requiem, &c., &c.

O'Connell, on the faith of Roman Catholics, is "TORMENTED in *this flame*." (Luke xvi., 24.) His prayers to the Virgin Mary, saints, and angels, his penances, absolutions, extreme unction, masses, dirges, requiems—all, all can do nothing for his POOR SOUL !!! Such is Popish consolation for their dying—such the tremendous horrors experienced by their dead.

"How many masses," said an inquirer to a Cardinal, "does it require to get a soul out of purgatory ?" "How many *snow-balls*," replied the Cardinal, "will it take to *heat an oven* ?"

* "Præterea est purgatorius IGNIS, quo plerumque animæ ad definitum tempus cruciatur expiantur, ut eis in eternam patriam ingressus patere possit, in quam nihil co-inquinatum ingreditur."—*Pars. I. Art. v., §§ 5.*

† Sermon on the Scriptural Principles of our Protestant Church, by the Rev. Edward Hoare, M.A., Curate of Richmond, Surrey, London: J. Hatchard and Son, 1845. A most excellent little work, which we cordially recommend.

BRISTOL PROTESTANT.

THE SOLEMN CAUTION.—CHRISTIANS, BEWARE!

"We do not hold (says the Ven. Archbishop Usher)* that Rome was built in a day; or that the great dunghill of errors, which we now see in it, was raised in an age;" neither do *we* hold that Rome could be rebuilt in any country where she has been cast down, in a generation; nor that the re-construction must necessarily be called *Rome*, and have all the forms and outward and visible signs of that inward and spiritual departure from grace which is usually denominated *POPERY*. Should we conceive of the grand enemy, *actually employing a band of men, concealed under the garb of Protestants* (and we may do so for the sake of illustration, without offence) *to lay open a secret road for POPERY, into the very citadel of the Protestantism of England,*† we could readily understand that they would select the most *gradual* means, as the most *effectual*; the most *noiseless* and *unseen*, as the most *ensnaring*; that they would seem to be great opposers of Romanism, in some points, while insinuating it in others; would break ground at a distance, where they would be least feared and remarked; get their *position* fixed in peace, "while men slept;" then cautiously commence approaches, gradually familiarizing the watchers upon the walls with the sound of their working, and never putting forth a *new* approach, till the novelty of the former was forgotten. We can readily conceive that the weapon of such a siege would not be as the Roman Catapult,

* Answer to a Jesuit, p. 4.

† "Whoso readeth let him understand."—Matthew xxiv. 15.

hurling, in open day, its bolts and fiery darts. Some Christian Archimedes, with the bright mirror of the Word, would soon burn up the engine, and put the workers to confusion. But the weapon would be the pick of the sapper, *digging at the base*; and the foundation selected would be that of the bastion, which, while in reality the key of the fortress, *is least known in that importance to the multitude*, and therefore the least watched; and their object would be, like that of the Gun-powder Plot, under the Senate-House and Throne, to subjugate the whole, in the ruin of the head; and could they only *persuade some honoured and trusted men of the city*, under the sincere supposition, on their part, that they were only searching after *hid treasures of antiquity*, or endeavouring to effect some useful *restoration* in the old walls of a venerable monument of ancient prowess, *to do the digging for them*, till they themselves could work unseen in the mine, it would indeed be great gain. . By and by, it would be seen that a portion of the wall was fallen—then another, but each with such interval, that all lookers-on had grown familiar with the sight of the first dilapidation, before the second was permitted. By and by, *that bastion is in ruins*, and *the city at the mercy of the enemy*, but all has gone on so *gradually and imperceptibly*, that it excites but little apprehension. Now because there is little change to the eye; no change of accustomed names; no overt invasion of old attachments and usages; *no hoisting of the flag of the Pope*, men may be saying, where is the fear of his coming—for all things continue as they were from the beginning. But, like Sampson asleep, their strength is departed, and the Philistine is upon them. That STRONG BASTION of our Reformed Church is JUSTIFICATION BY FAITH, erected “upon the foundation of the Apostles and Prophets—JESUS CHRIST Himself being the chief corner-stone.” *That gone, the Temple is taken, the Ark is in captivity; “from the daughter of Zion, all her beauty is departed.”* What then if there

never grow up over the desolate Courts of the Lord's House, the thorns and thistles, and all those rank growths, whose names are in the BREVIARY of abominations indigenous to Romanism? Satan is well content. The land is desolate. The work is done. A greater display of ruin might make it only the less permanent."—*"Amisso Articulo justificationis, simul amissa est TOTA DOCTRINA CHRISTIANA."*—Luther.*

ON CONFESSION.

THE IRISH BOY AND THE PRIEST.

"I said, I will *confess* my transgressions unto the LORD; and Thou *forgavest* the iniquity of my sin."—Psalm xxxii. 5.

An Irish boy to Church on Sunday stole,
And evidenced a wish to save his soul.
At length one Sunday morn, it came to pass,
His father dragged the struggling boy to *Mass*;
The zealous Papists help'd to force him in,
And begged the priest to pardon all his sin.
"No, by the *Mass*," he said, "I cannot bless,
Nor pardon, till the Culprit first confess."
"Well," said the boy, "supposing I were willing,
What is your charge?" The priest replied, "*a shilling*."
"Must all men *pay*, and all men make confession?"
"Yes, every man of Catholic Profession."
"And whom do you confess to?" "Why, the Dean."
"And does he *charge* you?" "Yes, a white thirteen,"†
"And do your Deans confess?"—"Yes, boy, they do,
Confess to Bishops, and *pay* smartly too."
"Do Bishops, Sir, confess—pay—and to whom?"
"Why they confess, and pay the Church at Rome."

* "Oxford divinity compared with that of the Romish and Anglican Churches," by the Right Rev. Charles P. Mclivaine, D.D. London: Seely and Burnside, 1841. p. 24-26. An excellent work, which we cordially recommend.

† An Irish shilling.

"Well," quoth the boy, "all this is mighty odd;
 "But does the Pope confess?"—"O yes, to God."
 "And does God *charge* the Pope?"—"No," quoth the Priest,
 "He *charges nothing*."—"O, then God's *the best*;
 God's *able to forgive, and always willing*;
 To Him then I'll confess, and save my shilling."

A GHOST STORY.

AN APPARITION OF THE BLESSED VIRGIN, ON A MOUNTAIN OF LA
 SALETTE, CANTON OF CORPS, DIOCESE OF GRENOBLE.

"At three o'clock on Saturday, the 19th of September, 1846, two children, Germain Giraud, about eleven, and Melanie Mathieu, about fourteen years, were keeping some cattle on Labessay, a mountain of La Salette, overlooking the village of Corps. They had lulled themselves to sleep on the bank of a rivulet which runs into a nook where they had led their flock. Melanie, on awaking and not perceiving her cows, aroused her companion. Both ascended the rising of the mountain to look for them. Seeing them lying down, they returned to the spot where they were wont generally to stop, when, suddenly lifting up their eyes, they were astonished at seeing a lovely lady sitting on a small hillock. The lady rested her feet on the spot whence, till then only occasionally, a fountain sprang up; but which since that memorable day has never ceased to flow, though before her appearance it was perfectly dry. The lady sat with her head reclining on her hand. She was weeping, and the children saw her eyes bedewed with tears. Terrified at this sight they stood still. But the lady arising advanced towards them and said, "Do not fear, my little children, but come on." They obeyed her. She spoke the language of these children. She made them sit by her, and then turning to the little boy she said to him, "Do you love the good God?" "Not much," replied Germain. "Do you ever pray to Him?" "Not much, as we are compelled to rise before dawn of day to go into the fields." "But though you have not the time to pray, you should at least say a *Pater* and an *Ave* before going out." The conversation proceeded,

and as the lady had said that there would be a great scarcity of potatoes the next year, "Oh, no," exclaimed Germain. She re-asserted it, and added, "I am here to announce some important news (*une grande nouvelle*). If *my people* will not be converted *I shall be compelled to allow them to fall into the hands of my Son.*"* It is so heavy that I can no longer support it. You can never be sufficiently grateful for the trouble I have taken for you. If I wish my Son not to abandon you, I must pray to him earnestly—but you do not do so. My Son has given you six days to labour, the seventh he has reserved to himself. You will not even give that day to him. You blaspheme and profane the name of my Son. None but the aged assist at the sacrifice of the Mass; the young men only go there to mock at the name of my Son. Should the produce of the earth perish, your sins will have occasioned it. The failure of the potatoe crop last year was a warning by which you have not profited. You have reaped no advantage from this warning. Well then, this plant, which is so essentially necessary to you, will again rot. Let him, then, who has corn, not set it in the ground. Next year insects will devour it, and the grain which will escape will crumble into dust under the hand of him who will rub the ear. A great famine will come on you, and before the famine children under seven years of age will die of the ague, and the others will do penance by hunger. Such are the misfortunes which will befall you, if you do not prevent it by a sincere conversion—if you do not submit to the laws of my Son. But if you turn to him with a penitent heart, *the stones and the rocks will be changed into mountains of corn, and potatoes will grow in fields where they had not been sown.* Have you (she asked Germain) seen any blighted corn this year?" "No, Madame," was the reply. The Blessed Virgin was silent for a few minutes and then replied, "Yes, you have once. Do you not, my little man, recollect when we were at Coign, with your father and a farmer, that man telling your father that some of the corn was already blighted, and your father replied 'Show it to me;' and on seeing some of the corn, which he took in his hand, blighted, he exclaimed, 'Oh, my God, what shall we do if all the corn becomes blighted like this!' Then taking you up, and not being

* What awful blasphemy is this. There can be no doubt that if there were *any* apparition, it was that of the DEVIL himself.

more than a quarter of an hour's walk from Corps, your father gave you some bread, saying, 'Here, my little one, eat this bread; I know not what we shall eat next year.' Germain immediately recollected these circumstances, which had really taken place, and the father was so deeply afflicted that he has, from a bad Catholic, become a fervent Christian. *The Blessed Virgin also complained of their eating meat on days of abstinence, and purchasing it during the holy season of Lent.* She commanded them to disclose to every one what she had told them. Then, addressing each of the children separately, she spoke in the patois of the country to Germain, and in French to Melanie, without either understanding what she said to the other, and afterwards prohibited their communicating what she then told them to a single creature. After this interview, which lasted about half an hour, she walked a short distance with the children, who, to their amazement, saw that the grass did not yield to the pressure of her feet. She then gradually disappeared. Being examined as to the form she had assumed, they replied that they could scarcely see her countenance, as it dazzled them like the sun, but they discerned a handsome crown on her head. Her dress was white. She carried, suspended to her neck a riband, on which was a Christ (that is, a crucifix); on the one side a hammer, on the other a pincer, attached, as it were, to nothing. Her shoes were white. A garland of roses encircled her; and when she walked her step was so light that she crushed nothing under her feet."—*Tablet*, 10th April, 1847. What a tissue of absurdities !!!

ROMISH CHURCH DISCIPLINE IN PRUSSIA.

The *Journal des Debats* publishes the following letter, dated Breslau, (Prussian Silesia) the 16th inst. :—"On Saturday last, the Prince Archbishop of Breslau, M. de Diepenbrock, visited the Convent of the Brothers of Mercy, in our city, whose principal occupation consists in attending to the sick in the vast hospital attached to their establishment. The Prelate found that the Monks, far from attending to the severe regulations of their order, lived at their ease in a truly mundane fashion. Being perfectly indignant at

such a violation of monastic rule, the Archbishop addressed a severe admonition to the Friars, and summoned them to adhere in future strictly to the statutes of their order. The Prelate ordered all the objects of comfort and luxury which were in the Convent, such as *sofas, couches, carpets, curtains, dressing-gowns, furs, slippers, &c.*, to be forthwith sold by auction for account of the funds of the Convent. The same day M. de Diepenbrock appointed his Chaplain Inspector of the Monastery, and enjoined him to watch that the rules of the order should be strictly observed. *In consequence of these measures several of the Monks have quitted the Convent and have rented lodgings in the town*, and the principal physician of the Hospital of the Convent has tendered his resignation."

THE JESUITS IN BRISTOL

"Just then, 'there came to Bristol, two men of strange principles,' and forced themselves upon the Church (meeting now in Broadmead), claiming a right to speak. The tone of their harangues is described as very peculiar; and the burden of their song was, that they, and they only, knew the truth. All who did not agree with them were severely reprehended.* * * * They were strongly suspected to be Jesuits, in the disguise of Quakers.

"Soon after, Fryne published a small quarto volume, to prove that many of the professed Quakers were not really such; but Jesuits and Franciscan Friars in disguise, sent into England by their superiors, for the purpose of promulgating their own doctrines. In proof of this, he adduces the information of George Colinshaw, an ironmonger, taken before the Magistrates on the 22nd of January, 1654, to the following effect:—

"In the month of September, 1653, informant had some discourse with one Coppinger, an Irishman, formerly a school-fellow of his; who told him that he had lived in Rome and Italy eight or nine years, and had taken upon him the Order of a Fryer of the Franciscan Company.

He also told this informant, that he had been at London lately, for some months; and while he was there, he had been at all the Churches and Meetings, public and private, that he could hear of, and that none came so near him as the Quakers; and being at a meeting of Quakers, he then met two of his acquaintance in Rome, (the which two persons were of the Franciscan Order of Company), that were now become chief speakers among the Quakers; and he himself had spoken among the Quakers in London about thirty times, and was well approved of among them.

"Another discovery of a suspicious nature, was made by Mr. Terrill (the Minister of the Church) himself. He was sent to hear the Quakers, and to write after them, because he could write "characters" (short-hand). He was directed to Skinner's Hall, in Lewin's-Mead, the appointed place. But afterwards, it was altered to Captain Bishop's House, in Corn-Street. When Mr. Terrill went to this last place, he found many people there, but no speaker. His attention being drawn to a knot of men in the middle of the room, he overheard their conversation. One inquired of another if the speaker knew where he was to come. 'Yea, (said an Irishman), I told him last night.' It immediately occurred to Mr. Terrill, that this Irishman might be a Jesuit; for not long before, an Irish Jesuit was apprehended, with his trinkets. He (Mr. T.) happened to know an Irish Papist boy; and the next day, as the man was passing along the street, with other Irishmen, he asked this boy if he knew that man. The boy answered he did. Mr. Terrill inquired what religion he was. The boy said, a Roman Catholic. On being asked whether he were not a Jesuit, the boy could not tell whether or not he had taken the Order of a Priest or Friar. But one thing is quite clear—that an Irish Papist had a hand in appointing the Quakers' Meeting!"—*Faller's Rise and Progress of Dissent in Bristol*, pp. 34, 35. See also p. 259, of the same work.

POPE SIXTUS V. AND THE DEVIL.

"The Spaniards, who disliked Sixtus V., circulated a report that he had sold himself to the Devil, on condition of enjoying the

Popedom for six years. Afterwards, said they, it happened that a young man, aged nineteen, committed a murder in Rome, and his Judges represented to the Pope that, though guilty, his execution could not take place, the law requiring twenty years of age before a capital punishment could be inflicted. The Pope, vexed at this disappointment of the ends of justice, answered, without thinking, ‘Oh, if that is all, I will lend him one of mine?’ At the end of five years, Sixtus fell sick; the Devil appeared, and told him he came to carry him off. Sixtus told him his time was not come, as only five years out of the six allowed him had elapsed; but the Devil reminded him of his promise on the execution of the young man, and immediately put an end to his life.”—*Thuana, Constable’s Table-Talk*, 1827, p. 113.

A story was circulated by the Papists, that Luther had been carried away by the Devil. Unfortunately, it was put in circulation too soon, for he was still alive, and read the account himself. As a companion to this story, here is an anecdote of a Pope, composed and circulated by Romanists.

THE POPE PLACED ABOVE GOD AND CHRIST.

“Who opposeth and exalteth himself above all that is called God, or that is worshipped.”—2 Thessalonians ii. 4.

“The following document is a public and an authoritative one; it has even taken its place among the ‘Symbolical Books’ of the Church of Rome, and I cite it from one of the most recent editions, of the dogmatical Collections of that Church. It is from the ‘*Confessio Romano-Catholica in Hungariâ Evangelicis publicè, præscripta et proposita*’; i.e., from the Roman Catholic Confession publicly prescribed and propounded to Protestants in Hungary, on their reception into Communion with Rome.

" I quote from it the following articles :—

" 1. We confess that we have been brought from heresy to the Roman Catholic faith by the diligence and aid of Fathers of the Society of Jesus.

" 2. We confess that the Pope of Rome is Head of the Church, and *cannot err*.

" 3. We confess and are certain that the Pope of Rome is Vicar of Christ, and has plenary power of remitting and retaining Sins according to his will, and of thrusting men down into hell (*in infernum detrudendi*).

" 4. We confess that whatever *new* thing the Pope of Rome *may have instituted* (*quicquid Papa instituerit novi*), whether it be in Scripture or out of Scripture, is *true, divine* and *salvific*; and therefore ought to be regarded as of *higher* value by lay people than the *precepts of the living God*. (*Ideoque a laicis majoris aestimari debere DEI VIVI præceptis*).

" 5. We confess that the most Holy Pontiff ought to be honoured by all with *divine honour* (*honorari divino honore*), with *more* prostration than what is due to CHRIST himself.

" 11. We confess that the Pope has the power of *altering Scripture*, or *increasing* and *diminishing* it, according to his will.

" 21. We confess that *Holy Scripture* is imperfect, and a *dead letter*, until it is explained by the Supreme Pontiff, and permitted by him to be read by lay people."*

REPORT OF THE BRISTOL [ROMAN] CATHOLIC POOR SCHOOLS, FOR THE YEAR 1846.

" The Committee have been able, during the past year, to take some useful steps in advance, towards the improvement and efficiency of these Schools, so important to the spiritual and temporal welfare of our numerous poor.

" It will be seen from the annexed Report, that they have expended

* Letters to M. Gondon, on the *destructive* character of the Church of Rome, both in religion and policy: By Chr. Wordsworth, D.D. London: Francis and John Rivington. 1847. p. 64—66. A work which abounds with sound argument, and most instructive facts.

about £80 in the formation and furnishing of a School-Room, attached to the Convent of the Sisters of Mercy, in Dighton-Street, of dimensions equal to the reception of 150 girls. These religious ladies are devoted to the education, secular and religious, of a number of poor female children, whose average attendance has been about one hundred and ten, ever since last Michaelmas. The early impression of religion and piety on their infant minds, cannot be too highly appreciated, nor too liberally promoted by [Roman] Catholics.

"During the last two years, the Committee have devoted nearly £130 to the improvement of the School-Rooms in Dighton-Street and Trenchard-Street; the Boys now occupying the latter. As these expenses will not recur, they trust they shall be able to contribute, as occasion may present itself, to the greater extension of Education among the [Roman] Catholic Poor.

"It is impossible to confer this gift, unless it be brought home, or very near to the homes of the poor, scattered over a vast surface, and in every corner of this large city. A School, particularly for Girls, is very much needed in the Bedminster District: the Sisters of Penance, now residing in Queen-Square, are anxious to devote their zeal and charity to the education of the Female Poor in that quarter, and to find a house, or means to erect a building suitable for the purpose. The Committee need hardly say, how anxiously they desire, and how cordially and thankfully (according to the extent of the means at their disposal) they will endeavour to promote the praiseworthy and important purpose which the Sisters have in view.

"The Committee have to acknowledge a very timely and liberal donation from the [Roman] Catholic Institute; and in conclusion they beg to express their own conviction, and to commend the thought to the [Roman] Catholics of Bristol, that when two religious communities, the Sisters of Mercy, and the Sisters of Penance, have been located in this city, for the purpose of promoting education and morality among the Poor, as well as consolation among the Sick; and this without any expense to the various congregations; the [Roman] Catholics should hold themselves not the less,—but the more, obligated to co-operate with the efforts of those upon whom Bristol had no claim, and, by their contributions, to acknowledge the [Roman] Catholic sense (which our

2.—Who was the *Pope*?—The Head of the Romish Church; and the Head of that Church is in purgatory.

3.—What was the peculiar *title* of the Pope?—He was styled His HOLINESS: and he was the only man in all the world who dared to wear this blasphemy; but now his Holiness is in purgatory.

4.—Wherein did he excel all other men?—In his *infallibility*. He could not make a mistake: but now the infallible Pope is in a little hell—and there he must remain until poor, *fallible* creatures have got him out. What a farce!

5.—What were his powers?—He could regenerate children. He could change plain bread and wine into the true body and blood of CHRIST. He could qualify his clergy to give absolution to the greatest sinners, twenty times over. He could send dispensations of pardon for the greatest offences, all over the world. In fact, he could do anything that GOD the REDEEMER could do; and yet, with all his powers, alas! where is he now? he lifts up his eyes in FLAMES!!!

6.—What a melancholy idea does the state of the poor old Pope's soul give us of Popery! There is no certainty that he will ever get out of the fire—at least, the BIBLE gives us no account what sums of money are needed for *masses*, or what power is needed in the priesthood. Indeed, he may never get out; and his successors are likely to share the same fate. What a gloomy religion is Popery!

7.—What a wretched substitute this purgatorial system is for the gospel doctrine of justification by faith! How often have we seen the true believers in Jesus going out of the world, like a ship in full sail, rejoicing in the assurance that, “absent from the body, they shall be present with the LORD!”

8.—We cannot wonder that Sir Culling Eardley Smith was ordered out of the Pope's dominions for circulating God's book; certainly not! It was quite in character. A free circulation of the BIBLE, and a firm belief of the BIBLE, would soon remove this burning heresy from the face of the earth. The BIBLE knows nothing of purgatory. O, no! It proclaims a full salvation, and a free salvation, and a *present* salvation:

"There is no condemnation to *them* that are in Christ Jesus;" (Rom. viii. 1.) and what should *they* go to purgatory for? "Being justified by faith, we have peace with God, through our LORD JESUS CHRIST." (Rom. v. 1.) He that believeth on the SON of GOD "shall not come into condemnation, but is passed from death unto life." (John v. 24.) It is an insult to the Pope to send him to purgatory, if he were justified by faith in the atoning blood of CHRIST.

9.—How astonishing is it that men of common sense can swallow such a delusion! We can only account for it on the ground that when men leave the BIBLE for human inventions, God in His displeasure for their effrontery "sends them strong delusion that they might believe a lie, that they all might be damned who obey not the truth" of the gospel. (2 Thess. ii. 11.)

10.—The system of Popery would not have been complete without a purgatory; but how, from the figment of the apostolic succession to the last act of praying the soul out of a little hell, it keeps salvation entirely in the pockets of the priests! It is a kind of turnpike-gate system, and the gate-keeper must be paid. "*No trust*" is written over the baptismal font, on the confessional, on the purgatory, and even on the gate of heaven! O, how devoutly should we pray, "From such delusions, good LORD deliver us!"

11.—There is not much difference after all between the *full* popery men of Rome and the *half* popery men of England. *Fatal error is fatal*, whether in the Italian language or in English. Multitudes are perishing all around us, for lack of the knowledge of the doctrines of the BIBLE.

12.—Let godly men take courage, and employ all their energies to spread the pure gospel everywhere. The fate of the poor old Pope is a good lesson to us! Up, then, ye friends of CHRIST, and be doing! Light will make the darkness visible. Truth will expose the delusion. O let us carry the life-giving Word into the abodes of death, and God will bless us, as His instruments, for quickening those who are dead in trespasses and sins. Amen. (Eph. ii. 1—3.)

HISTORY OF A LAY BROTHER.

"Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matthew xxiii., 15.

In our last number* we promised to give some account of a LAY BROTHER, who assumed a female dress, and of his awful disclosures. We hasten to redeem our pledge. For obvious reasons we have suppressed the *real names* of the parties concerned, but the facts may be relied upon. The subject of this memoir was born at Chepstow. His grandfather was descended from an ancient family in Ireland, and was a major in the army, and most celebrated for his prowess, resolution, and courage; and what may be deemed extraordinary in a soldier, was no less considerable for his parts and learning. This gentleman coming into England, was a short time afterwards married to a merchant's widow, of considerable fortune, in London, by whom he had only one son and two daughters. The daughters married during their father's lifetime, to rich tradesmen of the city, whose posterity still continue there in good credit and reputation. On the death of the Major, and his wife, which happened in the same year, his estate devolved to his only son, who is spoken of as a person of incomparable natural parts. He entered the army, as his father had done, and behaved himself most gallantly through a tedious and dangerous warfare, in which he received no less than nine different wounds, the effects of which remained to the day of his death. During his residence at Chepstow, he was attacked by a fever, which greatly reduced him, and almost caused his death. Being mercifully recovered from his dangerous illness, after some little time he married a young lady of the same town. A short time after his marriage, he was desirous of removing to London, where he had a house of his own, and a considerable sum of money, which, for security, he had buried in his cellar; but his lady not liking to leave the place of her birth, and residence of her friends, he furnished a house and grounds at Chepstow, where he resided for seven years and a half. He had three sons and two daughters, and departing this life, left his whole estate at the disposal of his wife. The names of his children were William, Charles, James, Alice, and Mary. The second son perished at sea. Alice married the eldest son of a

* Page 22.

nobleman. What became of the others, except so much as relates to William, we have not been able to ascertain.

Their mother continued a widow for twelve years, giving her children the best education that either the country or Bristol could afford. She afterwards married a person of no great fortune, but one who is celebrated for his incomparable ingenuity. He is said to be the first who contrived a smoke-jack for turning a spit, and that made a clock which went with air, and another with water. He also constructed a very small watch, the greater part of it being only of wood.

WILLIAM was born on the 20th of May. It is said that at three years of age he could read the hardest chapter in the Bible. His childhood was remarkable for some wonderful escapes from death. Once he was in danger of being blown up by the ball of a cannon. On one occasion he followed his father to the Church at Chepstow, who, with other of the parishioners, went to inspect the battlements in order to some repairs. They had hardly left the churchyard before several pieces fell from the tower. Some of his escapes were so extraordinary, that if they were related the reader might fancy it was a romance, not a history, which was before him. At twelve years of age he had made considerable progress in the classics, many crabb'd pieces of which, both in Latin and Greek, he was able to construe. Being well supplied with books, he greatly improved himself in several kinds of learning. He was well read in history, both sacred and profane, in natural philosophy, anatomy, and several branches of mathematics. His knowledge of heraldry was such, that he was able to give an account of the coat of arms of any family of note in England. In music and drawing he was also a proficient. Hence his society was much coveted by the gentry thereabouts, especially by the more ingenious and sober portion of them. His moral conduct was unimpeached, and his religion was that of a true ancient Protestant.

Being observed now by all to be a most ingenious person, and capable of undertaking any great achievement, the JESUITS (who then made it their endeavours to trepan such into their councils) used every effort to undermine his faith, and seduce him to their church.

(To be continued.)

THE
BRISTOL PROTESTANT.

HISTORY OF THE LAY BROTHER.

(Continued from page 48.)

They, in the first instance, employed a nobleman of the Roman Catholic persuasion to obtain permission from his mother to allow him to accompany him in his travels on the Continent. This person was very importunate with his mother, and made her several most advantageous offers for the advancement of her son. He even promised to send him to College, and settle and maintain him there; but she, suspecting his design, refused to give her consent.

His most indefatigable tempter was the famous JESUIT, Father L., who was afterwards executed at Monmouth for treason. He used often to come to Chepstow, and brought other JESUITS along with him, endeavouring to pervert him. They introduced him into the families of all the Papists of note at that time resident in those parts. By those persons he was courted after an extraordinary manner. They strove to tempt him with fair promises of preferment, and such other allurements as are wont to succeed with the gay and inexperienced. But, notwithstanding all their devices and machinations, he was so far from imbibing any of their evil principles, that he became so much the more valiant in defence of the Church of England, of which he was at that period a consistent member, and, for a season, in a kind of despair, they discontinued their attempts.

When little more than twenty years of age, an unhappy difference arose between him and his father-in-law, which led to his leaving home and going to London. His mother having furnished him with a considerable sum of money, he took lodgings in the Strand, where two JESUITS, Father H. and Father J., had likewise apartments.

On the Sunday after his entering upon his lodgings, the landlord invited him to dinner, at which the aforesaid Jesuits and other lodgers were present. After the cloth was drawn, the conversation turned on religion. The discourse was managed with great subtlety and cunning by the Jesuits, who, though they levelled their whole attack against the Church of England, at the same time insinuated *that they were Protestants*, and pretended greatly to lament its degenerating condition. Their sallies against the clergy were most severe, nor were their remarks confined to persons of inferior note,—Barlow, Stillingfleet, Lloyd, and Tillotson, those famous champions of our religion, did not escape their lash. The subject of this memoir, however, easily perceived their sophistry, took up the defence, and with such strong reasoning vindicated the Protestant religion in general, and the clergy of the Church of England in particular, that the Jesuits, notwithstanding their learning, were compelled to yield him the victory. Being now more intimately acquainted with his parts and courage, they plied him with other arguments: but finding him this way impregnable, and too strongly armed against all their artillery, they at last resolved on another method.

They well knew the frailty of human nature, and how easily the strongest reasons and best founded principles are brought into subjection by the passions; they determined to introduce him into the various scenes of gaiety and dissipation, well knowing that if they could only bring him to be of *no religion*, they would be in a fair progress to make him a **PAPIST**.

(*To be continued.*)

THE POPISH CONFSSIONAL.

The following extract, from Mr. Nolan's third pamphlet, gives a fearful picture of the iniquity and crime promoted by the Confessional in Ireland :—

“During the last three years I discharged the duty of a Romish Clergyman, my heart often shuddered at the idea of entering the *Confessional*. The thoughts of the many crimes I had to hear—the growing doubt upon my mind that confession was an erroneous doctrine—that it tended more

to *harden* than to *reclaim* the heart, and that through it I should be rendered instrumental in ministering destruction to your souls, were awful considerations to me in the hours of my reflection. The recitals of the *murderous* acts I had often heard through this iniquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But, my friends, the most awful of all considerations is this—that through the Confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies; and still, from the ungodly injunctions of secrecy in the Romish Creed, lest, as Peter Dens says, the Confessional should become odious, I dared not give the slightest information to the marked-out victims of the slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.

“The first is the case of a person who was *barbarously murdered*, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the Confessional. I implored him to desist from his intention, and of becoming an accomplice to so diabolical a design. But, alas, all advice was useless—no persuasion could prevail, his determination was so fixed; and his only reason for having disclosed the awful machination to his confessor, seemed to have arisen from a hope that this wicked design would be hallowed by his previous acknowledgment of it to his priest. Finding all my remonstrances unavailing, I then recurred to stratagem. I earnestly besought of him to mention the circumstances to me out of the Confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator’s illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful—and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter,

died a most cruel death by the hand of ruthless assassins. O, my dear Protestant countrymen, you will now naturally ask, whether am I, or the perpetrators of the bloodshed, most to be censured? I, who knew the murderers and the murdered previous to the act—I, who had met the intended victim of slaughter in the public streets but a short time antecedent to his death? But, my friends, the prejudices of my early life in favour of the doctrine of auricular confession, and the influence of subsequent education, instilling into my mind the inviolability of that iniquitous tribunal, must plead before my God and the public, as my only apologies for the concealment of the diabolical conspiracy. And now, you Romish priests, I ask you, could the Lord Jesus institute a doctrine so monstrous in its practice, and so subversive of the principles of humanity—a doctrine that beholds the dagger pointed at the human heart, but hushes the warning voice that would apprise the devoted victim of his danger?

I must now proceed with the recital of another case, more revolting to humanity than even the former one. *It is that of a female administering poison to her parent.* Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterwards came to Confession, and acknowledged her guilt; but circumstances showed that she only came for priestly absolution, to ease her mind and prepare her for a speedy repetition of her heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind and suggested that the parent was a second time poisoned. From what I had known through the Confessional, I could not even hint at the propriety of sending for medical attendance, for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented me giving the slightest intimation of the malady; whilst the poor patient, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. O monstrous system

of Confession ! Will you dare any longer to ascribe your origin to the GREAT ETERNAL, and thus affix to Nature's God the blasphemy of your tenets ? O, thou iniquitous tribunal ! thou cloak of crimes—thou abettor of wickedness—thou brutal murderer ! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgression, only encouragest to a repetition of the crime. A parent suffers the most agonizing tortures, and dies in the most excruciating pains from poison, administered by an unnatural daughter ; but thou, polluted tribunal, wilt not allow the priest acquainted with the circumstances to disclose the cause of his heart-rending death. O, my Roman Catholic countrymen, why not awaken from your lethargic slumbers ? Why not arise from the mystic spells that bind you, and cast off that unnatural yoke which would dare to unite you in an unholy alliance with such monkish blasphemy ? Should any, unacquainted with Romanism, question the veracity of these statements, let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the JESUITS, justify his concealment of the gun-powder plot on the pretext of its being revealed to him at the Confession ? Did not Father d' Aubigny, the French JESUIT, put forward a similar plea of justification for concealment, when the assassin, Ravallac, (that stabbed Henry IV.) in 1610, acknowledged to him in the Confessional, his plan of regicidal murder ? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the Confessional ?”

THE POPISH RELIGION.

“Religion in Italy,” says the unhappy Shelley, “is interwoven with the whole fabric of life. It is adoration, faith, submission, penitence, blind admiration,—*not a rule for moral conduct*. It has no necessary connexion with any one virtue. It pervades intensely the whole frame of society, and is, according to the temper of the mind which it inhabits, a passion, a persuasion, an excuse, a refuge, —*never a check*.”

And oh that such were not sometimes too much the character of Religion in England ! Do we not too often see at least some approximation to this awful delusion ? Do we not meet with sensitive natures susceptible of deep impression from divine things, penetrated with the grandeur, the beauty, and the interest of religion, rapt into a reverie of adoration, and willing to dissolve themselves away in contemplative emotion ; but when the call to PRACTICE comes, the demand for solid, sober, resolute, persevering contention with difficulty, and schooling of the heart, and toiling up the steep of moral excellence, "immediately they are offended." Nay, they will not only shrink from practice, but will denounce on principle this moral energy. *They canonize their sensations as the whole of piety.* They undervalue painful duties as works of supererogation and self-righteousness. They fall languidly into the arms of an enervating theology, and excuse their indolence under the name of spirituality, and their inconsistency under querulous bemoanings of in-dwelling sin. And then come the reveries of quietism, a passive yielding to the stream of outward circumstances, and the humours of the animal sensibility—an alternation of religious ague-fits, and in the end a mere voluptuous selfishness."—*Griffiths's "Spiritual Life,"* p. 14, 15. 1838.

THE JESUITS.

(*Extract of a Letter from Sir W. W. Pepys to Mrs. H. More.*)

"You surprise me by saying that your good Archbishop has been in danger from the JESUITS ; but I believe they are concealed in places where you would think them less likely to be found than in Ireland. A gentleman, who had been warned by a perfect *stranger*, to escape from the Inquisition at Lisbon, saw many years afterwards a man cutting up a sheep as a *butcher*, at Norwich, whom he recognised as the friend to whom he had been indebted for his safety, and asked in what way he could best return the obligation ? to which

question the answer was, "*by never taking the least notice that you ever saw me before.*"—*Robert's Memoirs of Mrs. H. More, vol. iv. p. 189. 1834.*

PROTESTANTISM NO NOVELTY.

Where was your face before you washed it? •

During the reign of James II. a coffee-house was set up near Temple-bar, by a number of Roman Catholic Priests, who held public debates upon religion. One of them generally took the Protestant side, that he might defend it *weakly*, and at last *seem* to give it up. It happened one evening that they were debating on the *antiquity* of the Church; or, as the question was then put, "Where was the Protestant Religion before Luther, or before the Reformation?" As any person was allowed to be present at these disputes, a shoemaker's apprentice had stepped in to listen. At length, thinking that he could speak better upon the subject than the *pretended* Protestant, he asked whether he might have liberty to speak. They very courteously answered that he might. "Well then," said the lad, "I have but little to say, but I insist upon two things:—that my opponent shall freely answer any question I put to him; and, also, that he shall not be angry at what I ask him." The preliminaries being agreed to, the boy said, with a significant look, to an old Jesuit, "Pray, Sir, when did you wash your face?" "What is that to you, you foolish boy!" "Nay, Sir, you promised not to be angry." "Why, true, I did.—Well, child, I washed my face this morning." "And pray, Sir, *where* was your face before you *washed* it?" "Where! why just where it is now; where dost thou think it was?" "Ah! Sir, said the boy, that is exactly the case. Christianity was always the same thing, but your Church sullied and dirtied it for many years, in a most beastly manner. At the REFORMATION it was *washed* clean again, and *is now where it was at first* (and where your religion *never was*) in the BIBLE."

THE ROMISH MISSIONARY AND HIS CHINESE CONVERT.

A Romish Missionary asked a Chinese disciple, before a large assembly, "How *many* Gods are there?" "*None*," replied the Chinese disciple. "*None!*" exclaimed the Missionary, "Did I not tell you that there is *one* God?" "Oh yes," rejoined the new convert, "but you know I did *EAT him yesterday*," alluding to his having received the *consecrated wafer*.

IS POPERY IDOLATRY?

"The *Senators* of England for one hundred and forty years have *sworn* before God, that Popery is IDOLATRY." The *Church* of England, for more than two hundred and fifty years, has declared that Popery is IDOLATRY. The *Martyrs* and *Reformers* of our country, with the great body of Protestant divines throughout Christendom, for more than three hundred years, have declared that Popery is IDOLATRY. Popery is not merely IDOLATRY, but IDOLATRY in its *form*, the most *seductive*, and in its *influence*, the most *destructive* to the soul. It is, perhaps, impossible, for its author, in his lowest depths of cunning, to devise such another scheme of IDOLATRY as that of Popery. It is the *foulest mystery of iniquity*, yet working its way in the *fairest forms of Godliness*. It so skilfully interweaves the *impurest associations* with the *holiest truths*, so artfully enlists the strongest passions in its favour, and so mightily bends the most powerful mind into its service, that, while it *pretends* to be the noblest work of God, and the only means of salvation, it is the very masterpiece of the Devil himself, to control the purses, to cashier the understandings, and to destroy the souls of mankind. The *influence* of Idolatry, or some other ungodly influence, already prevails in the high places of our land, and indicates the approach of punishment. Never was the time when a Christian Senator was treated with less respect, nor his SCRIPTURAL allusions with more scorn. Never was the time when there was

less consistency exhibited in the conduct, nor less confidence placed in the principles of public men."—*Sermon on 1st. Kings, XII., 15. The Protestant Warder, p. 192, &c.*

IDOL TEMPLES.

"Thou shalt not make to thyself a graven thing, nor the *likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.* Thou shalt not *adore* them, nor *serve* them."—*Exodus XX., 4, 5. Douay Version.*

The Roman Catholics have three places in this city, in which their idolatrous and superstitious practices are performed; worshipping and serving "the creature more than the Creator, who is blessed for ever, Amen."—(Romans 1. 25.)

TRENCHARD-STREET CHAPEL, BRISTOL.

Was erected through the indefatigable exertions of the Rev. Robert Plowden, S.J., who came to Bristol as superintendent of the Roman Catholic Mission, in 1787. By his "zeal, vigilance, and economy, he was able, in 1790, to build the chapel in Trenchard-street, to which he added a convenient mission-house, and in doing this he spent about £700 of his own money. He added poor schools for boys and girls, and to support them he was often reduced to difficulties."* Prior to this erection a small private chapel in Dighton-street was used, and subsequently exchanged for one on St. James's back. In the vestibule of this chapel, sunk twelve feet in the solid rock, lie the enormous RELICS of Patrick Cotter, (otherwise O'Brien) the Irish giant, whose stature was *eight feet three inches*. After exhibiting himself in all parts of the kingdom, O'Brien died at the Hotwells, Sept. 8, 1806, aged 46. He was a native of Kinsale, in Ireland. The idea of his *bones* being exposed to public view after his death, quite horrified him, and led him to give the strictest injunctions to secure his body from the attempts of either avarice or curiosity."† We have not heard of any *miracles* being performed by his bones.

* Jesuitism and Friarism in Bristol, p. 13. † Chilcott's Bristol Guide, p. 205.

FEARFUL BLASPHEMY AT WESTBURY-ON-TRYM.

A paper bearing the following inscription has been forwarded to us :—

"Vivat + Jesus.

Convent of the Visitation of our Lady, Westbury-on-Trym, Bristol.

Of your charity, pray for the soul of our beloved Sister,
 (a . . . Sister), who departed to our LORD,
 this . . . day of . . . 18.. in the . . . year of her
 age, and of her religious profession.

Requiescat in Pace."

Here is the blessed JESUS robbed of his *divinity*. "*Vivat Jesus!!!*" "*long live Jesus!!!*"—the presence of JEHOVAH of its eternal *blessedness*!—and the HOLY GHOST charged with A LIE. *Revelations* xiv. 13. Thus God the *Father*, God the *Son*, and God the *Holy Ghost* are blasphemed! What an awful system is POPEY! We recommend this subject to the consideration of the Rev. W. J. Vaughan.

POPISH BIGOTRY,

AS TAUGHT IN THE NOTES TO THEIR NEW TESTAMENT.

The following extracts are taken from the annotations to the Rheimish version of the New Testament. This Testament was reprinted at Dublin, so recently as the year 1818. In the "DUBLIN CORRESPONDENT" it was advertised as being published, in numbers, with notes, "corrected, revised, and approved by the most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin." These notes, or annotations, which attempt to justify every crime of the Papal Church, being regarded as *ecclesiastical traditions*, are as binding on the conscience of the poor Papist, as the inspired Word of God itself.

Matt. xiii. 29. PERSECUTION AND MURDER of Protestants taught. "The *good* must *tolerate* the *evil* when it is so strong that it cannot be redressed, without danger and disturbance of the whole Church,

and commit the matter to God's judgment in the latter day. OTHERWISE, where ill men (be they HERETICKS [as Papists deem all] who differ from them] or other *malefactors*,) may be punished or *suppressed* without disturbance or hazard of the good, they *may and ought* by publick authority, either spirituall or temporall, to be chastised or EXECUTED."—*Acts* xxviii. 22. "The Church of God [by which they understand *Papists*] calling the *Protestant* doctrine *heresy* in the *worst part* that can be, and in the *worst sort* that ever was, doth right and most justly."—*Acts* x. 9. "The *Church Service of England* is not only *unprofitable* but DAMNABLE."—*John* xx. 7. "If a *schismatic* [as Papists called Protestants] *pray* never so much, *he is not heard*."—*Mark* iii. 12. "Hereticks" sermons must not be heard, no not though they *preach the TRUTH*. * * * Their prayer and service is no *better* than the *howling of wolves*."—2 *Tim.* ii. 17. "The *speeches, preachings, and writings* of hereticks are pestiferous, contagious, and creeping like a canker. Therefore Christian men must *never hear* their sermons, *nor read* their bookes. For such men have a popular way of talke, whereby the unlearned, and specially women loden with sinne, are easily beguiled."—2 *Tim.* iii. 9. "All hereticks in the beginning seem to have some shew of truth; God for just punishment of men's sinnes permitting them for some while in some personnes and places to prevaill, but in short time God detecteth them, and openeth the eyes of men to see their deceits; insomuch that after the first brunt they be maintained by force onely, all wise men in manner seeing their falsehood, though for troubling the state of such common weales where unluckily they have been received, they cannot be *so suddenly extirped*."—*Revel.* ii. 6. "We see heere that of all things, Christian people (specially Bishops) should have *great zeale against* heretickes, *and hate them*, that is, their wicked doctrines and conditions, even as God hateth them."—*Revel.* ii. 22. "Such as *communicate* with hereticks shall be *damned* with them."—*Revel.* xvii. 6. "Protestants foolishly expound this of Rome, for

that *there they put hereticks to death*, and allow of their punishment in other countreys : But *their blood* is not called the blood of saints, no more than the blood of *theeves, mankillers*, and other malefactors."

THE JUST JUDGMENT OF GOD.

"As I have done, so God hath requited me."

"It is thus a truth, almost capable of strict demonstration to any Christian mind, that whatever other sins may have helped to fill up our guilt, the special cause of this judgment is that great and detestable sin, the *national countenance* of *nationally denounced* idolatry ; in the *eye of reason* a most flagrant inconsistency ; in the light of God's truth a most hateful iniquity. We are punished in kind. We would not discriminate between *wholesome doctrine*, and the *pestilent* blight of *superstitious idolatries*. We would conciliate Ireland by feeding its millions with *spiritual poison*, and the food of millions is poisoned with an utter blight, and they perish with hunger. We would not spend one penny of the public funds in supplying sound scriptural instruction, though schools and Bibles and teachers were all at hand, and now we have to spend millions in supplying bread to those, whose usual sustenance has been blighted and turned to rottenness. We determined to propagate nationally, as the consolations of Religion, what the State declares nationally to be superstitious and idolatrous, and what the Church pronounces nationally, to be fables and dangerous deceits ; and the main harvest of Ireland has been made, in God's just retribution, a snare and deceit, promising one week all abundance, and the next week, blighted and withered, till a whole nation reels under the effects of the blow. Ireland was the special scene of our *sin*, and Ireland is the chief, though not the only scene of the *Judgment*. The *numbers* of Ireland were the fatal reason with the disciples of expediency for rejecting the truth, and adopting and abetting idolatry ; and hundreds of thousands, possibly millions, of the Irish, are now dying of fever and famine. The *time*

of the sin was just two years ago, and two years ago within a few months, the stroke began first to be felt, which has now been repeated more heavily, and filled a nation with sorrow. Seldom in modern times has a sin been plainer, where a nation has been more openly condemned by its own mouth. Seldom has a Judgment followed more speedily, with a more full and marked correspondence in time and place, and in the very character of the whole infliction.—*The Christian Lady's Magazine*, vol. xxvii, p. 574, 575.

VARIETIES.

PROTESTANTS' DUTY.—“It must be the duty of every British Christian who values aright his deliverance, by the REFORMATION, from Popish error, carefully to preserve the Jewel which was then committed to his care; remembering always, that the essence of PROTESTANTISM consists not in the adoption or rejection of certain rites and ceremonies, or of certain opinions respecting the supremacy of the Pope; but in a *practical reliance for salvation* on the SAVIOUR CHRIST *alone*, to the entire exclusion of all other merit, and of all other intercessors whatever; while, on the other hand, the essence of the Romish apostacy consists in a substitution of human merit, and human or angelic mediators in the place of the ONE ONLY MEDIATOR between God and Man, the ONE all-sufficient REDEEMER.”—*The Englishwoman's Magazine. New Series. No. XVIII.*, p. 372 London: Fisher, Son, and Co., 1847.

CHALLENGE TO THE PAPISTS.—“If any man can prove the following articles by any one plain sentence, out of the SCRIPTURES,—or out of the works of the old Fathers, or by a canon of any old general Council,—or by any practice of the Primitive Church,—then I promise to go over to his party :—That there was any *private mass* in the world for the space of 600 years after CHRIST ;—or, that there was any *Communion* ministered unto the people *under one kind*;—or, that the people had their *Common Prayers* then in a *strange tongue*, that they understood not ;—or, that the *Bishop of Rome* was then called a *universal Bishop*, or the *Head* of the Universal Church ;—or, that the people were then taught to believe that

CHRIST'S body is *really, substantially, carnally, or naturally* in the Sacrament ;—or, that His body is, or may be, in *a thousand places* or more, at *one time* ;—or, that the priest did then *hold up* the Sacrament *over his head* ;—or, that the people did then *fall down and worship it with godly honour* ;—or, that *images* were then set up in churches, to the intent that the people might worship them ;—or, that the lay people were then *forbidden to read the WORD OF GOD* in their own tongue.”—*Bishop Jewel's Challenge to the Papists.*

WONDERFUL COINCIDENCE.—“England was visited with a grievous dearth of corn ; and whereas Wolsey desired, at this time, to prevent all trade with the Flemish ports, that he might oblige our merchants to resort exclusively to France, *from whence they could have brought no English Scriptures*, the French forbade the exportation of wheat, and our rulers were thus obliged to acquiesce in its being imported by the merchants of the free towns of Germany ; and, *with the wheat*, came in concealed *parcels of Tyndale's TESTAMENTS*, and forcible tracts, in abundance. This was again discovered by Bishop Tunstal, to his great chagrin, too late for preventing their dispersion ; one of his forced witnesses then confessing that, “about Christmas (1527), there came a Dutchman who would have sold two or three hundred TESTAMENTS in English to the respondent,” but they were purchased by another. And, again, a Flemish printer, Hans Van Roemundt, coming into England, was brought into trouble, in 1528,—for having printed 6,500 of Tyndale's TESTAMENTS, and brought 500 of them over, about this time, from Antwerp.” “Men are but too apt to overlook the footsteps of a particular providence ; but the arrival of the books through *such* a medium, and at *such* a period, was too remarkable an event to be passed over in silence. Could it fail to be observed with gratitude at the time? After turning a *fruitful land into barrenness*, so that the people were brought low through oppression, affliction, and sorrow ; with bread-corn came the *bread from heaven*. Through these very channels the SACRED VOLUME had come before, and now, notwithstanding all the wrath and rage in high places, it came again. The *bread that perisheth* must rise in prices, and finally fail, that the BREAD OF LIFE may come. He who appointed a way for

His anger, was, at the same moment, preparing a way also for the reception of His WORD. In wrath He remembered mercy."—*Anderson's Annals of the Bible* : 2 vols, 8vo. London : Pickering, 1845.

Surely none of our readers need to be reminded of God's wonderful dealings with the Irish. Blessed be His holy name, *hundreds and thousands of poor benighted Papists in that country have been brought, by a similar visitation, to seek after the BREAD OF LIFE.*

POPISH IDOLATRY.

PRAYERS TO THE VIRGIN MARY.

Souvenez-vous, ô très pieuse Vierge Marie, qu'on n'a jamais entendu dire, qu'aucun de ceux qui ont eu recours à votre protection, qui ont imploré votre secours, et sollicité vos suffrages, ait été abandonné. Animé de cette confiance, ô Reine des Vierges, ô ma tendre Mère, je viens à vous et gémissant sous le poids de mes péchés, je me prosterne à vos pieds. O Divine Mère du verbe fait homme pour moi, ne méprisez pas ma prière, mais écoutez-la favorablement et daignez l'exaucer. Ainsi-soit-il.

Remember, oh most pious Virgin Mary, that one has never heard say, that any of those who have had recourse to your protection, who have implored your help and solicited your suffrages, has been abandoned. Animated with this confidence, oh Queen of Virgins, oh my tender mother, I come to you, and, groaning under the weight of my sins, I prostrate myself at your feet. Oh Divine Mother of the Word, made man for me, do not despise my prayer, but listen to it favourably, and deign to grant it.—Amen.

This prayer is celebrated throughout all France, for the favours which the faithful, who have recited it with devotion, have obtained.—A plenary indulgence each month to those who shall recite it every day.

ANOTHER PRAYER TO THE SAME.

O très pure Vierge Marie Oh most pure Virgin Mary,
 par votre très sainte Virginité by your most holy virginity and
 et par votre immaculée concep- by your immaculate conception,
 tion, purifiez mon coeur et ma *purify my heart* and my flesh.
 chair.

Au nom du Père, du Fils, et In the name of the Father and
 du Saint Esprit. Ainsi-soit-il. of the Son and of the Holy Ghost.
 Amen.

Petite prière d'un grand secours A little prayer of great assist-
 dans les tentations. ance in temptations.

PRAYER TO THE GUARDIAN ANGELS.

Je vous salue, Saints Anges, I salute you, Holy Angels,
 gardiens de mes parents, de mes guardians of my parents, of my
 amis, de mes bienfaiteurs, de friends, of my benefactors, of
 ceux qui veillent au salut de mon those who desire the salvation of
 âme, de ceux qui sont chargés my soul, of those who are charged
 de m'instruire. Gardez-les, to instruct me. *Guard* them;
 protégez-les, éclairez-les d'une *protect* them, *enlighten* them in
 manière spéciale; secourez-les a special manner, *help* them in
 dans tous leurs besoins, unissez- all their wants, unite yourselves
 vous tous ensemble pour les altogether to *assist* them now,
 assister maintenant, pendant leur during their life, and, above all,
 vie et, surtout à l'heure de la at the hour of death.—Amen.
 mort. Ainsi-soit-il.

✂ The originals of these prayers we purchased at the shop of Mons.
 Choffin, 66, Park-street, Bristol, where many of a similar character are
 constantly on sale.

THE

BRISTOL PROTESTANT.

DEATH BY THE PENDULUM.

The following appalling account is appended to the preface of "The History of the Inquisition," by Llorente, formerly Secretary to that tribunal. (English translation, 1827, p. xix.)

"The following fact shews that the inquisitors of our own days do not fall below the standard of those who followed the fanatic Torquemada. * * * * was present when the Inquisition was thrown open, in 1820, by the orders of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was: some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused.

"One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *pendulum*. The method of thus destroying the victim is as follows :—The condemned is fastened in a groove, upon a table, on his back ; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer : at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. It may be doubted if the *Holy Office* in its mercy ever invented a *more humane (!!!)* and rapid method of exterminating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the Secret Tribunal A.D. 1820 !!!

St. Paul, in Romans i., 30, makes it one of the marks of departure from God, that men became *inventors of evil things*, which words the

Romanist commentator, Quesnel, paraphrases by "inventors of new means for doing evil." And he observes, "Of what malignity is not the heart of man guilty, for whom known crimes do not suffice, and who employs his ingenuity in inventing new ones." Estius, another Romish writer, says, "It may also be understood of instruments of hurt, by which other persons are injured." What can be more applicable to such an explanation, than this horrible use of the pendulum, for dispatching heretics privately?

"The SON OF MAN is not come to *destroy* men's lives, but to *save* them." Luke ix., 56.

THE PAPISTS' HATRED OF PROTESTANTISM.

"The Church of Rome has every where broken through all laws, human and divine, TO DESTROY THE PROTESTANT RELIGION. She has, indeed, omitted the exercise of her authority, whenever *she durst not* exercise it, but ALL HER CLAIMS she hath constantly kept up; and to this day she yearly excommunicates every prince in Christendom, who shall refuse obedience to any constitution of the Pope's whatever." "Were she once to regain her *ancient power* in this land, she would soon resume her ANCIENT FIERCENESS." "No one instance can be given, that Popery ever spared Protestantism for any continuance, after it was able safely to oppress it. But least of all will favour be shewn to this country, longer than necessity obliges. For, to whatever tenderness many of the Popish communion may be inclined, yet the *uncharitable part will still* prevail, as they have always every where prevailed. Think, then, all who love the Church of England; think, then, ALL WHO BELIEVE THE DOCTRINES OF THE REFORMATION TO BE THE TRUTH OF CHRIST;—think, what a condition it will be, either to profess and practise the falsehoods and impieties, of which you are so thoroughly convinced, or to be driven from this, and every other place of God's

public worship into corners ; nay, *in a while, to be dragged out thence also, and sacrificed to that MOTHER OF ABOMINATIONS, which has so long been DRUNKEN WITH THE BLOOD OF THE SAINTS.*"
—Archbishop Secker's Sermons.

THE LITTLE DOG THAT WAGGED ITS TAIL.

A SPECIMEN OF POPISH EXPOSITIONS.

The following is a note from the Douay Bible, on the eleventh chapter of the Apocryphal book of Tobit, v. 9, "Then (a) *the dog*, which had been with them in the way, *ran before*, and coming as if he had brought the news, shewed his joy by his fawning and *wagging his tail.*" "Chap. xi. (a) ver. 9. *The dog, &c.* This may seem a very minute circumstance to be recorded in sacred (profane) history : but as we learn from our SAVIOUR, *St. Matt.* v. 18, there are *totas* and *tittles* in the Word of God ; that is to say, things that appear minute, but which have indeed a more deep and mysterious meaning in them than we are aware of : *so here in the mystical sense are represented to us God's holy preachers, who bring us the good tidings of salvation through CHRIST, and are as it were his FORE-RUNNERS.*"—*Douay Bible*, printed in the year 1750. Vol. II., p. 433, 434.

The Romish Priests are, indeed, *ashamed* of their religion, and so are their self-styled *bishops* too. To meet the prejudices of the Protestants, they therefore alter, amend, expurgate, add to, and expunge many passages, which contain obnoxious statements. Thus have they mutilated their Bibles, Catechisms, and books of devotion, &c. That there is *trickery* in this, a well-digested plan of operation, is manifest. In three editions, now before us, of the Douay Bible, severally printed at Belfast, *stereotyped* and printed by Thomas Mairs, with Dr. Crolly's approbation, in 1835 ; Dublin, by Richard

Coyne, 1837, *stereotype* edition ; and London, by Charles Dolman, published with the approbation of Dr. Denvir, they have *altered* the above note, *omitting* that *most ridiculous* portion printed in italics, as too bad for Protestant readers. Nor have they confined their emendations to the *notes*, the *text of Scripture* is also altered, and the *Protestant translation* adopted. In Dr. Crolly's Bible, above referred to, there are upwards of *NINETY* alterations in the *text* of the *first* chapter of Genesis!!!

POPISH CONVERTS.—BRIBERY AND CORRUPTION.

"In order to procure baptism for the children of idolatrous parents in danger of death, it is necessary to form and support a certain number of persons, who go about the country and through the towns with medicines, and who are *often obliged to give money* to the pagans, to *persuade them to let their infants be baptized*. In the time of the JESUITS, the grace of *baptism was procured in THIS MANNER* every year for a *prodigious number of children*. It was a devotion with pious persons in Europe to support at their expense *one or many Catechists with this intention*, which cost annually for each only *seventy or eighty francs*. At present in the single mission of Sut-chuen, on an average there are yearly more than *eight thousand* baptisms. In 1820 the distress in this mission was so great, that the missionaries found it impossible to *continue this sublime work* of Christian charity. Happily Providence came to their aid by means of a legacy of 500 piastres left by a priest of Macao. If the missionaries had only *moderate resources at their disposal*, it is incredible to what a *prodigious multitude of children heaven would be opened* through all the extent of the immense regions of the East."—*Glance at the Institution for the Propagation of the Faith*.—Paris, 1836, p. 22.

**THE UNCERTAINTY OF TRADITION,
AND THE FOLLY OF BUILDING OUR FAITH UPON IT.**

"Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee ? Peter, seeing him, saith to Jesus, Lord, and what *shall* this man *do* ? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee ? Follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what *is that* to thee ? This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true."—*John* xxi. 20—24.

Hence learn.—1. The uncertainty of human *tradition*, and the folly of *building* our faith upon it.

Here was a *tradition*, an *apostolical* tradition, a "*saying*" that "*went abroad among the brethren* ;" it was *early*, it was *common*, it was *public*, and yet it was *FALSE*. How little then are those *unwritten traditions* to be relied upon, which the Council of Trent hath decreed to be received with a *reverence and pious affection equal to that which is owing to the HOLY SCRIPTURE*. Here was a *traditional exposition* of Scripture ; no *new saying* of CHRIST's advanced, but only a *construction* put by *the brethren* upon what He did really say, and yet it was a *mis-construction*. Let the *SCRIPTURE* be its *own interpreter* and *explain itself*, as it is in a great measure its *own evidence*, and *proves itself*, for it is *light*.

Secondly.—The aptness of men to *mis-interpret* the *sayings* of CHRIST. The grossest errors have sometimes shrouded themselves under the umbrage of incontestible truths ; and the *SCRIPTURES* themselves have been wrested by the unlearned and unstable. We must not think it strange, if we hear the sayings of CHRIST mis-interpreted, vouched to patronise the errors of *Anti-Christ*, and the

impudent doctrine of *transubstantiation*, for instance, pretending to build upon that blessed WORD of CHRIST, "*This is My body.*"

Thirdly.—The easy rectifying of such mistakes, by adhering to the WORD of CHRIST, and abiding by that. So the Evangelist here corrects and controls that saying among the brethren, by *repeating the very Words of CHRIST*. He did not say that "that disciple should not die." Let *us* not say so then; but he said "*If I will that he tarry till I come, what is that to thee?*" He said so, and no more. "*Add thou not unto His Word.*" Let the WORDS of CHRIST speak for themselves, and let no sense be put upon them but what is genuine and natural; and in that let us agree. *Note.*—The best end of men's controversies would be to keep to the express words of SCRIPTURE, and speak, as well as think, according to that WORD. (Isaiah viii. 20.) *Scripture-language* is the safest and most proper vehicle of *Scripture-truth*: "*the words which the HOLY GHOST teacheth.*" (1 Cor. ii. 13.) As the SCRIPTURE itself, duly attended to, is the *best weapon* wherewith to wound all dangerous errors, (and therefore Deists, Socinians, Papists, and Enthusiasts, do all they can to derogate from the authority of the SCRIPTURE,) so the SCRIPTURE itself humbly subscribed to, is the *best weapon-salve* to heal the wounds that are made by different modes of expression concerning the same truths. Those that cannot agree in the same logics and metaphysics, and the propriety of the same terms of art, and the application of them, *may yet agree in the same SCRIPTURE terms*, and then may agree to love one another.—(*Matthew Henry in loc.*)

POPISH PENANCES.

"I have lived in various parts of Ireland, as a Curate of the Church of God established in that land, having had charge of parishes in several different counties, and in two different provinces,

during a continuous period of more than ten years. I have witnessed—in various parts of the county Sligo, of the county Mayo, and of the county Galway,—many hundred persons, members of the Church of Rome, in the act of performing penances precisely similar to that described in the paper stated to be malicious and libellous. I have seen many hundreds of women, near my own residence, drawing up their petticoats around the lower part of their persons, so as to expose the legs and the thighs naked, in the presence of hundreds of men and women, and then prostrating themselves, and crawling on their naked knees and one hand, and then holding up their clothes with the other hand, and thus crawling around what are called holy wells or stations, till their knees were excoriated by the gravel, or by sharp stones, and the blood streaming along their legs. I have also witnessed many hundreds of men in the act of performing a similar form of penance on their bare or naked knees, till the blood flowed from the wounds. I have frequently conversed with those persons, and they always described—and never hesitated to describe—such penances as imposed on them by their respective priests, the priests of the Church of Rome; and I have witnessed these performances actually practised, in the county Galway, in the front of the parish priest's windows, at every hour of the day, and on every day of the week, for some weeks together—so as that it must have been morally impossible but that the priest must have had personal knowledge of the fact; and I have conversed with a priest and other members of the Church of Rome, in Ireland, and they have asserted to me, and have argued against me, that such practices, though regarded by me as degrading and indecent, are not only sanctioned by the priests, but are also a useful kind of religion, suitable for so simple and ignorant a population as that residing in the rural districts of Ireland, as being incapable of appreciating anything better. These practices, in the most degrading and debasing way, and in the most grossly indecent form, are of such constant recurrence that they are a matter of universal notoriety in those districts; for on some occasions, as on the season called Lady Day,—and in some places, as Bella and Croagh Patrick, and others, of which one was only a few hundred yards from my

residence, there are not less than many thousand persons performing such penances in the course of the year.

"M. HOBART SEYMOUR, M.A."

"I was, in the year 1836, a Curate in the diocese of Tuam, and at a distance of about seven miles from my residence there was a station for the performance of penance, at which I attended for the purpose of ascertaining the character of the penances there performed, and there I saw hundreds of men, women, and children, on their bare knees, traversing first a sharp gravel walk, and afterwards a churchyard, covered with rough flags, unevenly placed. I saw the flags smeared with their blood, and I saw the Romish priest of the parish come into the station, superintend it, and pocket the money paid for kissing a wooden crucifix held up by a servant of the priest. This was in the open day, in a public and populous village, about twenty miles from the Popish archbishop's residence, and persons from parishes at least fifty miles distant attended, having been sent by their priests. I have also seen other penances, fully as revolting and degrading as that said to have been enjoined by Mr. Hearne in Manchester, practised at holy wells in Ireland.

"BRABAZON ELLIS,

"Minister of St. Paul's Church, Burslem, Staffordshire."

POPERY AT HOME, OR IDOLATRY UNDISGUISED.

EXTRACTS FROM A PRIVATE LETTER FROM ITALY.

* * * I doubt whether my views upon ecclesiastical affairs there would be such as you would altogether approve; for my part I have always had a sort of veneration for the old Church of Rome, but certainly my visit to Rome has anything but increased my respect for the system. I often went into the Churches, especially St. Peter's, at vespers. The kind of worship was as follows:—in a side chapel you see about sixty ecclesiastics, who lounge upon the seats, yawning and talking to each other; the choir is in a gallery above; the music, especially the vocal part, is the finest I ever heard, but to our northern

taste, not sacred music, but of the same style as one of Bellini's or Donizetti's operas ; and then there are certain strange, unearthly, high-toned voices. * * * There is no congregation, or seats for any, but two soldiers of the Swiss guard are stationed at the doorways to keep the crowd from pressing in. The crowd consists mostly of English ladies and gentlemen, who come to hear the music, and certainly it is a great treat ; there are other foreigners, but very few Italians there. If you walk hence, down the grand nave to the bronze figure, called St. Peter's statue, you see people of all grades, from the priest to the beggar, who approach the statue, kiss its great toe, place their heads under the foot, and then kneel and pray to it. *I have just seen the same thing in a Hindoo temple.* A good many people are walking about the Church, and sometimes you see them say a prayer or two at one of the altars ; but as for any service in which all join, as in England, or even in Paris, I never saw anything of the kind. At some of the Churches, when it is known that some popular preacher is to hold forth, you may sometimes see a crowd : the preaching is, I dare say, excellent ; it is very animated, and certainly no one can go to sleep. At the Church of St. Agertino there is a very famous Viérge, *which works miracles* : here you see people throw themselves on the stone pavement, weep and embrace the feet of a great marble idol, which is covered with valuable jewels. *Is this not idolatry ?* No : they are repenting, and praying for the Virgin's intercession !! *But why come from a distance to this particular statue ?* Would not any other representation of the Saint do equally well ? No : they have been told that *this particular image of the Virgin* has greater power of intercession than others !!!

At many Churches you see a large board suspended on the rail before the altar, upon which you find it written thus :—"For every mass said at this altar a soul is released from purgatory—by the authority of the Bull of Pope so and so." Do the people believe these strange things told them by the priest ? The ignorant no doubt do—the educated trouble their heads very little about the matter : and this, I take it, is the reason why the system has lasted so long in the south of Europe. We northern nations *think for ourselves, and do not like the idea of being imposed upon.* The easy and indolent Italian is glad to have another

person to take the trouble off his mind ; hence our numerous sects, and their servile, ignorant bigotry. I was talking to a Roman priest one day, and saying that every one expected the Pope would cause great reforms at Rome; "Then," said he, "he must commence with the payement and end with the Cardinals." *As for morality, what can you expect where you have several thousands of young men leading a life of forced celibacy, in a city where the women are remarkably handsome and not remarkably chaste?* This new Pope will, I think, do much good ; but he has immense difficulties to contend against. * * * *His great opponents are the JESUITS and the Austrian Government*—the former in ecclesiastical, the latter in political, matters. He has commenced his career by courting popularity with the bulk of the people, and hitherto very successfully. "Pio nono bello e buono," is the common saying among the Romans. One of his first acts was to make priests amenable to certain local courts, in common with the other members of the community, from the jurisdiction of which they had been exempt. This was a bold measure. He has appointed a commission, consisting of two ecclesiastics and two laymen, to draw up a body of laws ; the laymen are instructed to correspond with the most eminent lawyers in Italy. He has, I hear, employed laymen in certain offices which have hitherto been held exclusively by priests. Of course the JESUITS *attempt to thwart all the Pope's measures* ; for instance, the Pope wished to check the extraordinary prevalence of begging, and issued some orders providing for the beggars who were natives of Rome, and removing those who came from a distance. The JESUITS immediately preached in favour of begging, and professed to pray that the Pope might be brought to a right way of thinking ! He is anxious to get railways established—the Jesuit party oppose them.—*Nottingham Journal, April, 1847.*

THE BATTLE OF VARNA, OR PERFIDY PUNISHED.

The following account of the Battle of Varna, between the Sultan Amurath II. and the Hungarians, in 1444, is translated from the Elements of Modern History, by the Abbé Millot, Professor of History

at Parna. After reading the reflections with which his narrative is accompanied, it will not appear surprising that his writings should never have been in vogue with zealous Romanists. Indeed, at an earlier period of his life, while he belonged to the order of Jesuits, the independence of his sentiments occasioned the ill-will of his superiors, and led to his leaving the Society.

"Nevertheless, Amurath was making war in Hungary, where Ladislaus VI, King of Poland, then reigned, whom the Hungarians had crowned, in preference to the young Ladislaus, a posthumous son of the Emperor Albert. The celebrated John Huniades, at the head of the Hungarian armies, stopped the progress of this terrible conqueror. He forced him to raise the siege of Belgrade, defeated him in several engagements, and obliged him to ask for peace. Ladislaus and Amurath swore, in 1444, to a truce for ten years. The latter, disgusted with fortune, resigned the sceptre to his son Mahomet II ; but a wicked perfidy on the part of the Christians tore him from his retreat, unhappily for themselves.

"The Turks, relying on the truce, which they observed religiously, had transported their forces into Asia. This was one reason for attacking them, because it was thought easy to conquer them, and deliver Europe. The Cardinal Julian Cesarini, legate of (Pope) Eugenius IV., a violent and crafty person, who had signalised himself in the crusade against the Hussites, persuaded Ladislaus *that the treaty with the Turks was not binding ; that it was null and impious, being concluded without the approbation of the Pope ; and that it might, and even ought to be, violated.* EUGENIUS confirmed this judgment, ORDERED THE TRUCE TO BE BROKEN, and RELEASED LADISLAUS FROM HIS OATHS, according to the usage established at Rome for several centuries.

"By what incredible infatuation had this absurd maxim, that *faith is not to be kept with heretics and infidels*, triumphed over the first principles of conscience and reason ? How was it that men did not perceive that, if the doctrine of perjury succeeded on some passing occasion, it would necessarily lead to the most fatal consequences ; that it would authorise one's enemies to make a sport even of oaths ; that it would destroy

public faith; that it would burst the bands of society, and substitute robbery and frenzy for the law of nations. The Christians soon had reason to repent of their treachery.

"Inflamed with just indignation, and breathing nothing but revenge, the Turks entreated Amurath to place himself again at their head, as his son Mahomet was too young. He marched against the enemies, defeated them at Varna, in Bulgaria, and Ladislaus, as well as the Cardinal Julian, perished in this engagement. What is more astonishing, is to see the Conqueror Amurath abdicate royalty for the second time." *Elements of Modern History*, Ed., 1819. Vol. II., p. 156-8. *

It is singular that, according to one account, the Cardinal was slain, not by the Turks, but by the Hungarians themselves. Eneas Sylvio Piccolomini, afterwards Pope Pius II., says "He could not escape the perfidy of the Hungarians." But who had taught them perfidiousness? Himself. It is suspected that they murdered him in their flight, for the gold he was supposed to carry about him. The JESUIT De Feller, in his "Historical Dictionary," is puzzled how to account for this defeat; and, though pressed by the event, which, as he owns, made the name of God blasphemed among the Gentiles, takes refuge in the secrecy of Divine counsels. But Piccolomini more candidly acknowledges, that "the event demonstrated that oaths are to be kept, not only with those of the true faith, but even with its enemies."—(See his work "On Europe," and his Epistles, No. 81.) Did it need the event, then, to teach this? And would the JESUIT have found the Divine counsels mysterious if it had happened otherwise?

A STARTLING FACT.

A TRUE STORY.

The following instance of the prevalence and pervading power, of the JESUITS in England I value, as being, I know, genuine, and a real fact.

* In the marginal contents of page 157, at the sentence "By what incredible insinuation," the contents in the margin are, "False principle of the Jesuits, at that time." But, unfortunately, it is found in action still later.

It was related to me by Captain L——, the gentleman to whom, in early life, the circumstance happened. "I was," said he, "when very young, sent over from India with a brother and two sisters, to be educated in England. My sisters and myself were sent to H——, and I was placed in the school of Dr. T——. After I had been there several years, being about fourteen years of age, one of the ushers left, in consequence of his bad conduct, and, immediately after his departure, professed himself a Roman Catholic. His place was filled by one of whom Dr. T—— had received an excellent character, and very high testimonials. He was a gentlemanly young man, and professed himself a sound Protestant. My father in the meantime had procured for me a cadetship, and I was to leave school in a year. Our new tutor had been with us about three months, when my mind became deeply impressed with religious subjects, and having no one to whom I could communicate my thoughts, Dr. T—— never encouraging the confidence of his pupils in *this* matter, I at last mentioned the subject to an elder schoolfellow, who, though he was of a gay, lively disposition, and as yet had thought but little on the subject of religion, was much struck with my earnestness, and agreed to read the BIBLE with me for an hour every afternoon at the close of the school. This plan we pursued for several weeks, when one evening, being so engaged, our new tutor, as if by accident, came in, and we being taken by surprise endeavoured to hide our BIBLES. He saw, however, what we were doing, and said, 'Oh, don't be ashamed of being found reading the BIBLE. It is a good book, and it would be well if we all attended to such matters more.' The next evening, however, about the same time, he came in to fetch something, and seeing us again engaged in the same way, sat down beside us, and said,—'Well, even after the study of this book, it is difficult to know *what is* TRUTH; so many persons, who disagree even on important points, still profess to take all their arguments from the BIBLE.' 'Oh!' said I, 'can you tell us of any religion whose ministers really can tell us *what is* TRUTH, for I am most anxious to know?' 'Why,' said he, 'there are many who tell you they can. For instance, the *Roman Catholic Priests* say that their Church is *infallible*, and that all who believe their doctrines

cannot fail of being in the right way, and are *sure to be saved*. But, you know, *they* may be wrong, and, as Protestants, we believe they are wrong.' After this conversation I became very unsettled in my mind, thinking, that after all my reading of the BIBLE I might be wrong. One evening after the above conversation had taken place, I went and asked the tutor to come and talk to us again. He willingly complied. I then told him I felt very anxious to see a Romish Priest, and to converse with him on the subject, and asked him if he could direct me to one. At first he replied that he 'dared not do any such thing, for that if it came to the knowledge of the Doctor he would certainly lose his situation.' We both, however, faithfully promised him that we would never mention the subject. At last he consented to our request. 'You know,' said he, 'a high dark wall, at the end of the playground, where I have often seen you all play at ball.' We replied that we perfectly recollected it; but though we had so often played there, we had no idea what was on the other side of it, nor had any one else in the school, I believe. 'In that wall,' he continued, 'you will find a low door, knock, and some one will open it, and ask you what you want; you must say you wish to see Mademoiselle —, the Lady Abbess, he will then admit you; you will go through a passage, and then you will come to another door with iron bolts; knock at this, and a man will come to you and ask you what you want. You must reply as before—Mademoiselle. She will then ask you what you come for. You must say, to receive instruction: She will then admit you, and you will be then shewn to a priest, who will answer all your inquiries.' That evening we took the opportunity to slip away from our companions and to go to the wall, where we found the door, exactly as the tutor had told us, and by following his directions we obtained admittance, and found the priest, who was a JESUIT, glad to see us, and exceedingly polite. I told him at once that 'I was anxious to know *what the truth was*; but that I would receive nothing as the *truth* that was not founded on the BIBLE. All that was *contrary* to THAT I should reject as false.' He seemed to agree with me, and proceeded cautiously to explain the tenets of his Church. Our visits to him we continued for some time, for Dr. T—— was not very strict in watching

over his pupils, and we were quite unobserved. I was beginning to think Popery the right religion, when my companion said to me one evening, after we had returned from the priest, 'I do not think it is fair, L——, that we should hear arguments on *one side* of the question only, I will tell you what I will do, while you are talking with and questioning the priest I will take notes of his answers, and we will hear what Dr. T—— has to say to them.' This plan we accordingly pursued, and one morning while the boys were in the playground, we went to the Doctor, and told him we should be much obliged if he would answer some questions we wished to ask him. We then shewed him our paper, at which he seemed much surprised; however, he answered them according to his views, and we put down his answers also, and we took *them* to the priest. He was more skilled in controversy, and soon overturned them. I became more and more convinced that the religion of Rome was the right one, and at last determined to profess myself a Roman Catholic. I mentioned my intention to my companion; he, however, was not so convinced as I was, and said that he should wait and consider before he took any decided steps: he wished first to consult his friends. However, I communicated my wish to the priest. He replied, "You had better not be in any hurry,—you must count the cost; if you become a Catholic, you must give up all thought of the *cadetship*; if you went abroad, you would lose your soul." "But," said I, "how can I do that; my father has purchased it for me, and I should greatly offend him were I to refuse it—he would never forgive me." "You must be willing," he replied, "to give up father and mother to become a disciple of CHRIST, who is able to make up all worldly losses to you. You shall be sent to one of our colleges, and be brought up for a priest of our holy religion." After some consideration I felt that I should be following the dictates of my conscience if I became a Roman Catholic. I therefore agreed with the priest to meet him the next Sunday, in a Romish chapel, to which he directed me, where I was publicly to acknowledge myself a Roman Catholic. On the Saturday evening before I had a most remarkable dream, (which I remember as well now as if it was only yesterday,) and which I have ever thought a special Providence sent. In my dream my

father appeared to me, and, after upbraiding me some time for the steps I was going to take, asked me *if I thought that religion could be the right one*, the first fruits of which were **DISOBEDIENCE TO MY PARENTS**? When I awoke in the morning my mind was much unsettled, and I could not determine whether to go to the chapel or not, and even to the last minute I was undecided. *The time, however, passed by, and I did not go.* The very next morning I received a letter from my father, in which he told me that the cadetship was suddenly vacant, and that I must sail for India in a few days. The bustle of preparation, and the hurry of going, completely banished all other thoughts, and I had no time to think on the subject until I was on board the ship. Through the blessing of that GOD who had so wonderfully preserved me from falling into the errors of that iniquitous system of idolatry, I was led to a more careful study of His WORD. I then became sensible how opposite the doctrines of the Church of Rome are to the doctrines of the BIBLE, and how far that Church is from teaching its members *what is TRUTH*. Five years after the above-mentioned circumstance had taken place I had occasion to come to England for my health, and in passing through Italy I accidentally met one day, in the dress of a JESUIT, *the very tutor whose remarks at school first led me to a Popish priest.* The meeting was anything but agreeable. He almost gnashed his teeth to think that I had escaped out of their hands. *No doubt he had been placed in that school for the purpose of entangling some young mind in the web of Popery,* and had it not been for a special Providence, by which I was preserved from his snares, he would have succeeded too well."

SPREAD OF THE GOSPEL IN FRANCE.—It is a remarkable fact, that among the Colporteurs employed by the Evangelical Society in France, *one hundred and two are converted Roman Catholics.* It is estimated, by the Committee of the Foreign Aid Society, that within the past three or four years, *twenty thousand* souls have been rescued from the influence of Romish superstition in France, and gathered into Evangelical congregations.—*The Christian Spectator*, July 21, 1847.

THE

BRISTOL PROTESTANT.

CHIPPING SODBURY.

POPISH PERSECUTION AND CRUELTY PUNISHED ON THE SPOT.

About the year 1508, in the reign of Henry the Seventh, a woman of the above place, having been converted by the grace of God, protested against the errors and horrors of the Roman Anti-Christ, and for her profession of the truth was condemned and **BURNT ALIVE** by the Popish Chancellor, Dr. Whittington. A great multitude thronged to behold her end, and having witnessed the blessed martyr consumed to ashes, were on their return to the town. It happened in the meantime, that as the Catholic executioners were busy in slaying this lamb at the town's side, a certain butcher was as busy within the town slaying a bull. But the butcher (belike not so skilful in his art of killing beasts as the Papists are in murdering Christians), as he was lifting his axe to strike the bull, failed in his stroke, and smote a little too low ; the bull, not stricken down, put his strength to the ropes, and brake loose from the butcher into the street, just as the people were coming in great press from the burning. Seeing the enraged animal coming, they made way, every one shifting for himself. The people giving back, and making a lane for the bull, he passed through the throng, touching neither man nor child, till he came where the Chancellor was ; against whom, as pricked with a sudden vehemency, he ran full butt with his horns, and taking him upon the paunch, gored him through, and

so killed him immediately, carrying his intestines, and dragging them with his horns all over the street, to the great admiration of all them that saw it.

What man can be so dull and ignorant, as not herein to see God's power and judgment in punishing this wretched Chancellor; and His admonition to all other persecutors to abstain from like cruelty."—*Fox's Martyrs*, Vol. I., p. 315. *Nuttall's Edition*, 1807.

Popery declares herself to be *unchanged* and *unchangeable*. Give her but the *power*, and again will human flesh roast at the stake, and human tendons snap on the wheel, and human bones crack and crush beneath the pulley and the screw. A Romish chapel has been opened in Chipping Sodbury. May I inquire whether the inhabitants have been duly *warned* against that impious and bloodthirsty system? And may I ask whether they have *heeded* the warning? Let it never be forgotten, that a fire which is inextinguishable, and that will burn fiercer than Whirlington's, awaits the *unbelieving* and the *indifferent*.—P.

UNLESS THE PRIESTS ARE LIARS, PAPISTS *EAT* THEIR *PRIESTS*.

If *any* transubstantiation takes place in the wafer after consecration, as the Papists declare, it is quite evident, from the words which are used by the Priest who performs the ceremony,—that the *Priest* himself is transubstantiated into the *wafer*, which the people swallow,—for the Priest declares, "*Hoc est corpus MEUM*," "*THIS is MY body*," not "*Hoc est corpus CHRISTI*," or "*this is CHRIST's body*;" and it is *better* to understand the words in this sense, as the other involves an idea too blasphemous to be believed by any but worshippers of a wheaten God. JESUS, our blessed Saviour, has declared in the most positive manner—

'WHATSOEVER entereth in at the *mouth* goeth into the *belly*, and is *cast out* into the *draught*.'—Matt. xv. 17. No man would assert this of his GOD. It is better, therefore, to understand the words of the *Priest*; especially, as JESUS *never said of anything whatever*, "*HOC est corpus MEUM*,"—for JESUS *did not speak LATIN*. In truth the doctrine of transubstantiation is a Popish blasphemy altogether, opposed to Scripture, reason, and common sense. Oh that every deceived Papist would adopt that rule which CHRIST himself has laid down for the confirmation of our faith:—
 "And JESUS said unto them, Why are ye troubled? and why do *thoughts* arise in your hearts? BEHOLD *my HANDS and my FEET*, that it is *I myself*: HANDLE *me*, and SEE; for a" *wafer* "*has not FLESH and BONES*, as ye SEE ME have."—Luke xxiv. 38, 39. If, then, the wafer will not stand *this test*, POPERY is a LIE, and has formed

"New legends,
 And filled the world with *follies and impostures*."

PAPISTS WORSHIP THEY KNOW NOT WHAT.

ILLUSTRATION OF JOHN IV. 22.

What will the reader think of the following exposition of the Roman Catholic faith by an accredited writer of that sect?—"The CANONIZATION of the Saints is no article of faith; in other words, *it is no article of our faith, that the Saints whom we invoke*, for instance, St. Lawrence, St. Vincent, St. Gervase, &c., St. Blase, St. Chrysostom, Ambrose, Dominic, &c., *are really Saints, and in the number of the blessed*." (The Italics are his own.) "It is not even an article of our faith, that such men WERE EVER IN EXISTENCE."—"Veron's Rule of Catholic Faith, translated by the Rev. J. Waterworth," p. 84. Birmingham, R. P. Stone, 1833.

So that it is all one to the Papists *whom* or *what* they "suppliantly invoke"—whether they *pray* to God, or a *nonentity*. Such is the *new* religion of Popery! How directly opposed to the spirit of that text :—" *He that cometh to GOD, must believe that HE is, and that He is a REWARDER of them that diligently seek Him.*" (Hebrews xi. 6.) A Roman Catholic, for aught he knows, may be PRAYING TO ONE WHO IS IN HELL. Awful delusion! Reader, pray for poor deluded Papists, who "*worship they know not WHAT.*"

POPIISH ARGUMENTS FOR CONVERSION.

The following story is told of an Irish Priest of the olden time, who, being reproached by a lady of rank and title with the immorality of his flock, admitted the fact, but excused himself by alleging that it was none of his fault :—" I spare neither myself nor them," said he ; " I *scould* them, I *abuse* them, I *curse* them with bell, book, and candle, till the very breath fails me ; I *deny* them the rites of the Church ; I *turn* them out of the chapel ; I *horse-whip* them up and down through the parish—but all to no purpose. They are only worse and worse."

" Do you ever try them with the GOSPEL ?" said the lady. " The GOSPEL !" exclaimed the Priest ; " the GOSPEL ! for the likes of them ! The vagabonds ! cock 'em up,* indeed, with the GOSPEL ! ! !"

" If they had stood in MY counsel, and had caused MY people to hear MY word, then they should have turned them from their evil way, and from the evil of their doings."—Jeremiah xxiii. 22.

ROMISH CONVERSIONS.

A Roman Catholic missionary, lately returned from China, publicly stated at Angoulême, that he had been the happy instrument of the conversion of 40,000 Chinese. He did not hesitate to make

* This is an Irish phrase, and very expressive, and is equivalent to—" give them the Gospel, indeed, it is too good for them."

known the means by which he had accomplished this. He had employed numbers of agents, who were in reality ecclesiastics, but who professed to be medical men, peculiarly skilled in the diseases of infants. They had orders to enter any house where there were children, distract as much as possible the attention of the parents, and then suddenly exclaiming that the child was ill, call out for some fresh water, which they were to throw in the child's face, pronouncing the Latin words used in baptism, *and the infant became a Christian*. Sometimes these nominal doctors were called in to prescribe for children who were sick or dying, when the same ceremony was gone through ; whether the child lived or died, its name immediately swelled the list of conversions to the true faith. That numbers of these unconscious Christians would undoubtedly, as they grew up, become followers of Boodh or Confucius, did not at all appear to disturb the extreme satisfaction with which the missionary's story was received, or the applause given to his ingenuity.

W.

THE BLACK HOLE OF BOHEMIA.

Nearly every one has heard of the black hole at Calcutta, where the despot, Suraj-ud-Dowlah, confined the English prisoners of war in 1756. He had invested the place with a large army, and having compelled the little garrison to surrender, he threw the captives, who were a hundred and forty-six in number, into a prison only twenty feet square, and when it was opened next morning only twenty-three were found alive.

To the disgrace of Europe, this cruelty has its precedent on our continent. In 1626, when measures were taken by Ferdinand the Second, Emperor of Germany, to suppress the Reformation in Bohemia, Nicol Hansbursky, governor of the town of Schlan, obtained military assistance for effecting them in his district, and employed various tortures to procure submission. " Among other

cruelties, he confined fifty men in a chamber of the town-hall, so narrow in its dimensions that they could scarcely stand, much less lie down." Here they were imprisoned for three days, without being suffered to go out on any account, in expectation that close confinement and infected air would enforce compliance. Although the historian has spared his readers the detail of their sufferings, we may judge of their nature by what is known of the Indian prison. The women were treated in a similar manner, in a room of the governor's house. The result was, that those inhabitants of the town, who were faithful to CHRIST, were obliged to leave the country.—*Reformation in Bohemia, from the German.* Vol. II. p. 204.

Reader—be thankful you are not exposed to such atrocities, and pray that your children may never be. But remember, that you and they are safe so long as Protestantism is upheld in this country, AND NO LONGER.—M.

A W F U L D E L U S I O N .

THE HISTORY OF MARIE.

Romanism, to be rightly judged, must be viewed not only in its principles but its effects. In countries where the doctrines and practices of the Romish Church are fully received it is a legitimate inquiry what the belief and conduct of the people are. Some are disposed to say that the bulk of Romanists receive only the best parts of Popery, and rest their faith on CHRIST, in the midst of superstitious observances. It is greatly to be feared such is not the case. As individuals make the mass, it may be well to prove the real state of things, by taking a few examples from circumstances which have fallen under the personal observation of the writer. The following slight narrative will show how little, in that erroneous system, knowledge of CHRIST is set forth as necessary to insure salvation.

While residing not long ago in a small town in the north of France, I was asked to visit a poor Roman Catholic woman, who was represented as a most deserving object of charity. She was stone blind, and her piety and resignation were said to be exemplary. I went to her little cabin, and found her sitting outside the door spinning. Her manner was frank and pleasant, but I soon discovered that she prided herself on this, and frequently alluded to the meritorious way in which she bore her affliction. She professed a great liking for English people, saying, "They are all so kind and good, their religion cannot be very bad;" adding, however, "You must not tell my Priest I said so, or he would never speak to me again." A superstitious fear of her confessor, the effect of early Popish training, clung strongly to her, though it will be seen her heart was little concerned, even in his teaching. She willingly allowed me to read the Scriptures to her, and to speak of religion, but it was plainly evident that this was not from any regard to the subject itself, but simply from a desire to make favour with one who could relieve her temporal wants.

The season of Lent came on, with its usual prohibitions to Romanists; old Marie (that was the woman's name,) was in the habit of receiving meat and other comforts from different families, and was by no means disposed to give up these luxuries, especially as she professed not to believe in the benefit to be derived from such privations. An indulgence (consisting of permission to eat meat, eggs, and milk,) might have been purchased of the Priest for three francs, about half-a-crown. She tried hard to get this sum from me, representing her poverty, her weak state of health, and her need of nourishing food. I fully acquiesced in the truth of this, and while refusing the money for such a purpose, pointed out to her the unscriptural nature of the prohibition, and urged her to declare to her Priest her intention of adhering to the commands of God, rather than the injunctions of man. The idea seemed quite to terrify her, and she said she must resign herself to the rules of "the Church."

Shortly after I found that this wretched woman had formed a systematic plan of deceit, and was in the habit of procuring the forbidden articles whenever she could; of course concealing the fact from her Priest, to whom, however, she regularly confessed every Saturday!

On my saying that if she did not acknowledge it herself I should think it right to inform her confessor of the real state of the case, she said, "It will not be of the slightest use, for, if charged with the deception, I should flatly deny it, and you can bring no *proof* of what you assert." She strongly defended her conduct, saying she had always been taught that it was allowable to swerve from the truth, if with a right object in view, and she was sure the preservation of her health was a right object.

Perceiving that her strength was fast failing, I became more and more anxious to point her simply to the LAMB OF GOD, as an atonement for her sin, and avoided as much as possible all controversial topics. But her mind appeared utterly darkened. If I spoke of a sense of sin, she ran over her penitential confession with great fluency, and perfect absence of feeling.

Confession, with Romanists, has all the ease of habit ; it costs them nothing, for it requires no real abasement of heart. It seemed impossible to persuade Marie that she needed any sacrifice but what was offered at high mass. The supposed benefit of this service she scrupled not to take to herself though she was never present. "Is it not offered for the Church," she would say, "and do not I belong to the Church?"

It soon became evident the blind woman's life was hastening to a close. She had hitherto lived alone, but I now pressed her to allow me to send a nurse to take care of her. This she warmly objected to on the score of expense. I had often of late been grieved by Marie's increasing avarice ; but as the attendant was to have been paid and fed by others, I did not understand the objection. It was soon explained that the nurse would require a fire. It was now the depth of winter and keenly cold. With some surprise I said, "But you, too, must have a fire ; and believe me, Marie," pointing to a pile of fagots in the corner of the room, "you will never live to burn all that wood."

"Never mind that," was her reply ; "by keeping my hands under the bed clothes I can do without a fire, and I do not choose to have my wood burned for any body else."

She would not yield, and I reluctantly left her. The next morning,

on reaching her little room, I was astonished to perceive a blazing fire on the hearth ; around this sat three lay sisters, as they are called, from a neighbouring convent. This was not all, the contents of Marie's cupboard had been placed on the table, and these women were regaling themselves with the delicacies which had been provided for the invalid. Knowing how peculiarly the poor old woman would feel this conduct, I turned to the bedside to speak to her, when the "sisters," who had risen on my entrance, exclaimed, "You need not trouble yourself, she is dead."

Shocked at their heartlessness, I yet remained a few moments to learn some particulars of her end.

It appeared that soon after I left the day before, one of the lay-sisters had entered, and finding Marie in what she considered a dying state, had determined on watching her through the night, and went for two others to keep her company. Marie of course remonstrated, but these women having a sort of ecclesiastical authority were not to be repelled. Their object, according to their own views, was undoubtedly a good one, viz., to prevent the old woman dying without the last offices of the church.

They petitioned for a fire, which Marie refused, and spoke so passionately on the subject, that fearing the consequences of her agitation, they expressed their willingness to forego this comfort. Their acquiescence was, however, merely nominal, and when Marie fell asleep, they quietly took down some wood and kindled a flame. The pile of fagots being thus disarranged, one presently fell to the ground. The noise awoke Marie, who quickly discovered what had been done. She raised herself in bed, and in most wicked and abusive language, railed at the sisters for their extravagance. The violence with which she spoke exhausted the little strength she had, and she fell back on her pillow, a *corpsé*. The women who gave me this recital (and who, be it remembered, were authorized teachers of the poor) used the common expression that it was "a happy release."

"It may be," I said, "for her body, but what of her soul ; where do you suppose that is ?"

"In heaven, of course."

"What ground have you for such a supposition ?" Exchanging looks

of astonishment, they replied in these words : " Apparently you are not aware that Marie *received* God before she died."

This blasphemous speech intimated that the sick woman had received the communion the day before her death, but I tried in vain to prove to these mistaken people the little value of this sacrament unconnected with faith. It was useless to point out Marie's habitual deceit, her passionate temper, and her avarice, *all unrepented of*; they crossed themselves, and said that Marie had died in the bosom of the Church and was safe. Even the discovery that this miserable woman had been acting a part with regard to her circumstances, was insufficient to make them change their opinion. By papers found in her possession, Marie was proved to be the owner of 3000 francs (£102), yet she had allowed her only brother, a man with a large family, to sink into the most abject poverty, without endeavouring to assist him in the slightest degree.

Thus an individual, without giving one sign of faith, or of any Christian grace whatever, was deluded into the belief that her place in heaven was secured by the performance of an outward ceremony; and thousands, alas! are following in her steps, utterly ignorant of the true way of salvation, and misled by those who should be their guides.

"Except a man *be born again*, he cannot see the kingdom of God."—*John* iii, 3.

"If any man be in CHRIST, he is a *new creature*."—2 *Cor.* v, 17.

"Be not deceived, God is not mocked: for whatsoever a man *soweth* that shall he also *reap*. For he that *soweth to his flesh* shall of the flesh reap corruption: but he that *soweth to the Spirit*, shall of the SPIRIT reap life everlasting."—*Galatians* vi, 7, 8.

W.

A BLASPHEMER WORSHIPPED AS A SAINT.

Bishop *Bonaventura*, one of the most horrible blasphemers that ever lived, is worshipped as a *Saint* by the Church of Rome, on 14th July in each year. (*Missal. Festa Julij*, p. 589.) This wretched being, whom the *infidel* Hone has imitated, *parodied the book of*

Psalms. The following is a specimen. Psalm lxvii. We give the original that there may be no mistake :—

Exurgat Maria, et dissipentur inimici ejus: conterantur omnes sub pedibus ejus. Impetum inimicorum nostrorum dissipa: destrue omnem iniquitatem meam. Ad te Domina clamavi in tribulatione: et serenasti conscientiam meam. Non deficiat laus tua in ore nostro: et amor tuus de visceribus nostris. Pax multa diligentibus te Domina: anima eorum non videbit mortem in aeternum Gloria Patri, &c. Sancti Bonaventuræ Opuscula i.

510. Lugduni, 1647.

Cum permissu superiorum.

Let *Mary* arise, and let her enemies be scattered: let all be bruised under her feet. Dissipate the force of our enemies: *destroy all mine iniquity.* To thee, *O Lady,* have I called in tribulation: and thou hast quieted my conscience. Let not thy praise be wanting in our mouth; and thy love from our bowels. Great peace shall be to them that love thee, *O Lady:* their soul shall not see death for ever.

Glory be to the Father, &c.

THE ANTIQUITY OF THE CHURCH OF ENGLAND.

The late pious and learned Bishop Burgess, of Salisbury, as will be remembered by our clerical readers, addressed to the clergy of his diocese, when Bishop of St. David's, a letter, entitled "An Inquiry into the Origin of the Christian Church, and particularly of the Church in Britain," in which he clearly established, by the most abundant and satisfactory authorities, the following important facts, which, for the information of those who sometimes read the "page of history" the *wrong way*, it may not be amiss to transfer to our columns :—

I. That St. Paul preached the Gospel of CHRIST in Britain about the fourteenth year of the reign of the Emperor Nero, A.D. 68.

II. That he then appointed Aristobulus, mentioned Romans

xvi. 10, as the first Bishop, and established a complete ecclesiastical form of Church government.

III. That the Church of Britain *was thus established before the Church of Rome was in existence.*

IV. That the Church of Britain continued to be governed by its own Bishops for six hundred years, independent of any foreign Church.

V. That the Church of Britain was found in this state by Austin, the Pope's missionary ; at which time they had schools and churches, and a learned and pious clergy, who were in a flourishing state, *and utterly refused subjection to the Pope or his emissaries.*

VI. That the British Church was the *first Protestant Church in the world*, having, so early as nine hundred years before the birth of Luther, strongly protested against the errors of the Church of Rome, and refused to hold communion with that Church.

VII. That the simplicity and purity of the worship of the British Church was such, that the members thereof would not even sit at the same table, nor live under the same roof, with the followers of Austin, on account of their *superstitious* and *IDOLATROUS* ceremonies.

VIII. That the doctrines of the Church of England, *at this time*, are, in all essential points, what they were when "our beloved brother Paul" (2 Peter, iii., 15) *first established that Church in Britain.*

IX. That any deviation from the simplicity of the Gospel of CHRIST which may at any period of history be found in the Church of England, may be traced to the usurpations of the Church of Rome.

These items are commended to the special notice of those who talk of the Church of England beginning a "*dubious* existence in the reign of Henry VIII."

THE JESUITS DOUBLE-FACED CREED.

I hold for faith,	What England's Church allows,
What Rome's Church saith,	My conscience disavows.
Where's the King's head,	The flock can take no shame,
The flock's misled,	Who holds the Pope supreme.
When the Altar's dressed,	The worship's scarce divine,
The people's blest,	Whose table's bread and wine.
He's but an ass,	Who their communion flies,
Who shuns the Mass,	Is Catholic and wise.

Dividing this down the middle, a creed will be found which may suit either Protestant or Papist.

This translation of the original Latin appeared, some years ago, in the *Anti-Jacobin Review*.

"From the tyranny of the Church of Rome, and all her detestable enormities; good LORD, deliver us."—*Book of Common Prayer*. London, 1552.

HORRIBLE REVELATION.

In taking down an old monastic building in Hereford recently, two upright narrow apertures were discovered in the walls, each containing *human bones*, and it is supposed that these relics of humanity are the remains of two unhappy victims of the cruel punishments of the dark ages, who were BURIED ALIVE, and left to perish in their "living tombs." Fragments of a bottle, an earthen pan, and portions of the leather and high heels of shoes were found in each of these apertures.—*Birmingham Advertiser*, April 23, 1846.

"There is in Rome a convent, called, and justly called, the "*Sepolto vivo*,"* (BURIED ALIVE), in which are buried contumacious or fanatic nuns, from all convents—females condemned by the Inquisition for too little, or too much religion—and *wives* and *daughters*, whose husbands and fathers have the *means* to prove they deserve, or

* It is near the Church of Santa Maria Maggiore, and there were about forty unfortunate females immured in it when I was in Rome.

the *interest* to procure, the order for such a dreadful punishment. Instances have occurred, where mere resistance to the will of a parent, or causeless jealousy conceived by a husband, have been followed by this HORRIBLE VENGEANCE.—*Rome in the Nineteenth Century*, Vol. iii, p. 187, 188.

THE POPISH WINDMILL.

“Over one of the Popish altars at Rome, there is the picture of a windmill, and the Virgin is throwing CHRIST into the hopper. He comes out at the eye of the mill *ALL IN WAFERS*, which certain priests take up to give the people. This is so gross an emblem, that one would think it too gross even for Laplanders; but a man who can *swallow* transubstantiation will *digest* this likewise.”—*Bishop Burnett's Letters, Rotterdam, A.D. 1686, p. 288.*

HISTORY OF THE LAY BROTHER.

(Continued from page 50.)

In pursuance of their ungodly designs, these wicked JESUITS availed themselves of every opportunity of coming into his company; and so familiar with him did they at last become that they were observed to be seldom or never asunder. Their efforts were but too successful, and he soon fell into the snares which they had laid for him. He was led by them from one scene of wickedness to another, until he gave himself up to work all manner of uncleanness with greediness. By drink they inflamed his passions and undermined his principles, and when no longer master of himself, they took him to a well-known house to which they were accustomed to resort for the worst of purposes. A female of the Church of Rome was employed as their instrument in leading him astray from the paths of virtue; and his subsequent conduct tended to shew how important the cautions are which Solomon has given against the blandishments of such characters, and the only course that can be adopted effectually to avoid the snare. By this time, having shaken off the

restraints which formerly withheld him from sin, giving way to his wicked passions, he revelled in all the various windings of sin, the Jesuits leading the way in this career of hell. His life now became one great course of sin. Drunkenness, whoredom, robbery, and various other crimes, were practised without remorse. During the whole of this period his intercourse with the Jesuits was maintained, each communicating to the other his plans of wickedness and sin.

Amongst other means to which he resorted for the purpose of accomplishing his wicked designs, was that of *personating* other individuals, a means whereby he succeeded in imposing on several.

For a long period his efforts to screen himself were successful, though people were searching for him under various names and characters which he had assumed. For better security he again returned to London, where he met with Father J., who commended him to his brother Jesuits as a person very fit and able to assist them in carrying on their so called "Catholic designs."

They did not, however, at that time think proper to admit him to their councils; and he left London for the Continent. He then became acquainted with the Lady Abbess of an English nunnery, who entertained him for six weeks in the convent, and gave him an introduction to Sir J. W., strongly recommending him as a proper instrument for their purpose. By him he was sent to H—, to be further instructed in the Popish principles. Their first efforts were made to *alienate his mind from his King and country*, alleging, with all possible craft and cunning, that when a Prince was under the ban of the Pope of Rome, all his subjects were not only freed from allegiance and duty to him as their natural Prince, but were bound to conspire his ruin, under pain of damnation. Their next attempt was to enforce *blind obedience* to "the Church," as the grand doctrine of Christianity, by which men have been led to perpetrate the most atrocious crimes, under promises of rewards suitable to the horridness of the act; and should they happen to perish in the great attempt, assuring them of admission to heaven as martyrs for the cause of CHRIST. Being confirmed (or else appearing so,) in these and the like principles, he was employed, under a solemn oath of secrecy, in the

office of carrying about treasonable letters, as occasion required. These he carried to Rome, Flanders, Spain, &c., for nearly five years; for through his hands past most of the letters which arranged the Popish conspiracy.

During one of his visits to Flanders, having dressed himself in women's clothes, he was admitted into a nunnery, where he became acquainted with the real nature of such establishments. What he there saw sufficiently convinced him that bolts and bars will not shut out sin, and that not unfrequently, under the greatest pretences to holiness, is found the practice of the most awful crimes. The revelation of St. Bridget, and the declaration of Clemangis, are by no means exaggerated or overdrawn statements. Ere he had continued thirteen weeks, circumstances occurred which excited the suspicions of the Mother Abbess; she, however, disguised her resentment under another pretence, and, threatening what she would do on the morrow, he thought it best to make his escape the night before, and in his attempt he happily succeeded. Immediately after this he began his journey into Holland, where he assumed the name of Captain W.

(To be continued.)

SOLEMN TRUTHS.—*Reader, may the Holy Spirit apply them to thy heart.*—"It is very easy to be religious when we worship Idols. It is very easy to bow down to gods which we make ourselves. It is easy to wash, like the poor Hindoo, in the Ganges, to the honour of the river god, or to repeat texts of the Korân like the Mahomedan, or to count beads, and say *Pater-nosters*, like the poor Romanists;—but, to bend the will, to believe the Word, to worship exactly as God bids us worship; to cast the weight of our hearts' woes, and the burden of our hearts' sins, on HIM whom He commands us to cast them on; to believe without seeing; to trust without seeing, and to obey without questioning;—this is the hard point for man; but this is his great attainment; this is the great and blessed achievement of a living faith."—*Sermons by the Rev. C. E. Kennaway*, p. 119, 120.

THE
BRISTOL PROTESTANT.

HORRIBLE BLASPHEMY OF POPERY.

THE VIRGIN MARY WHIPPING JESUS.

“ But the object that struck me most, and deeply arrested my attention, was a fresco painting on the west end, and on the outside [of a church in Lucca.] It so completely represents the effect and intention of the Roman Catholic religion, that I cannot forbear detailing it minutely here. *The Virgin is represented inflicting corporal punishment upon the youthful Jesus.* She holds a rod in her hand, with the other she holds the *garments* of the child. She is in the act of inflicting punishment. The child is in alarm, and its eyes are eagerly directed to Saint Anna, the mother of the Virgin, in the back ground, entreating her *intercession to escape the cruel ordeal.*

“ The look of the Virgin is not that of affection, but has the stern and harsh appearance which we might imagine a schoolmistress to have when engaged in a similar occupation. Under the picture is written in very legible characters, ‘*Jure matris rege filio.*’

“ This picture is better executed than those which are generally to be found at the corners of the streets, or on the outside of the churches. It is the most remarkable, and in its subject one of the most daring, that I have seen, and contains within its compass much of the spirit that is infused into the Roman Catholic Church.”

* * * “The argument which the representation is

designed to inculcate, and the feeling they wished to produce on the mind of the beholder, was, that *as mother she possessed more power than the Son* (He, by whom all things were made,) and so, more than Him, was entitled to the regard, fear, homage, and worship of the Christian world."—*Vicary's Notes of a Residence at Rome*, in 1846. London: Bentley, pp. 262—264.

BEWARE OF THE CONFESSIONAL.

"Every honest Roman Catholic who has frequented the **CONFESSIONAL**, must have experienced *its immoral tendency* for youth, especially females, and I am astonished, that in this free country, husbands can see their wives and daughters frequent the **CONFESSIONAL**, without trembling for their virtue." * * * "In the family where I boarded in Florence, was a young lady about seventeen years of age. Her parents gave her a good, but, above all, a religious education. One day the mother told her daughter to prepare to go with her to-morrow to *confession* and to communion. The mother unfortunately feeling unwell the next morning, the young lady had to go by herself; when she returned, her eyes shewed that she had wept, and her countenance indicated that something unusual had happened. The mother, as a matter of course, inquired the cause, but she wept bitterly, and said she was ashamed to tell it. Then the mother insisted; and the daughter told her that the *parish priest*, to whom she constantly confessed, *asked her questions this time which she could not repeat without a blush*. She, however, repeated some of them, which were of the most licentious and corrupting tendency, which were better suited to the lowest sink of debauchery than the **CONFESSIONAL**. Then he gave her some instructions, which decency forbids me to repeat, *gave her absolution*, and told her before she communed, she must come

into his house, which was contiguous to the church; the unsuspecting young creature did as the Father Confessor told her. *The rest the reader can imagine.* The parents, furious, would immediately have gone to the Archbishop, and laid before him the complaint; but I advised them to let it be as it was, because they would injure the character of their daughter more than the Priest. All the punishment he would have received, is a suspension for a month or two, and then be placed in another parish, or even remain where he is. WITH SUCH BRUTAL ACTS THE HISTORY OF THE CONFESSIONAL IS FULL."—*Popery as it is, by Rev. L. Giustiniani, D.D., formerly a Roman Priest. Baltimore, 1843, p. 82—84.*

A SCENE IN A BEDROOM.

POPISH PROSELYTISM.

"We have received with very great satisfaction the letter of a Romish priest which appears in our last page. It affords the opportunity which we have long desired *to drag to the day a party which has been labouring among us in the dark.* The opportunity of exposing what Popery really is, as it now exists among ourselves, by the acts and admissions of its emissaries, could never be afforded more opportunely. Aggressions hitherto unthought of are confessedly in contemplation. * * *

The letter which we publish to-day is a blunder such as a Romish priest is generally too cunning to make; and we have reason to believe that they feel it to be a false move which they would gladly recall. It is not a question of theological casuistry, but of plain facts and admissions shewing them as they really are.

The circumstances which have so happily brought them to daylight were noticed briefly and incidentally a fortnight since in connection with another subject. We will now state them more distinctly, and we desire our readers to compare them with the priest's story.

Some time since, *a family of ladies, Romanists, came to Falmouth, under circumstances which made it doubtful whether they were priests individually who had voluntarily devoted their means and labours to the service of the Romish Church, or were sent on a secret but recognized mission.* Appearing as persons of respectability and independence, they obtained admission into society, and made themselves agreeable intimates. However zealous they might be in their efforts to promote the Romish cause, there was no appearance of repulsive asceticism ; so far from this, indeed, that *a younger member displayed considerable skill in personating others, and hoarding parties in their names.* They were soon followed by a reinforcement of priests.

Among the families to whom they obtained access was one, where the subject of the priest's letter was the eldest daughter. A close intimacy sprang up, which was permitted on the express understanding that no attempt should be made to unsettle the faith of any of its members. Indeed such a pledge would in any case be implied, for an opposite conduct would be an outrage on hospitality, and a gross violation of social confidence. The young lady in question was led to regard them with warm and confiding attachment, and, an imprudence which only extreme inexperience could excuse, she was induced to converse and correspond on the subject of religion. To all appearance, however, there was no attempt to proselyte. *The books they lent her were written by English Clergymen, and thus it seemed that she was guided by writers of her own communion, while they were so chosen as gradually to shake her confidence in her Church, and create a favourable feeling towards Rome.* She was so little acquainted with the subject, that, with the confidence and attachment she felt, no difficulty could exist, with reasonable caution in directing her thoughts, and moulding her mind, at pleasure.

A circumstance occurred during this intimacy which deserves particular notice. One of the ladies placed a medal upon the ring with her seal, attached to her watch, and asked her to wear it as a remembrance of them. She wore it accordingly as a mere keepsake from a friend, and without the slightest idea that any hocus-pocus conjuration attached to it. But it seems they believe, that if they can persuade a Protestant to wear

one of these "sacred" medall, though only as an ornament, and if proper prayers be used to the Virgin on behalf of the wearer, the *conversion* of that person is certain!!! Heathens might pity such besotted superstition. *

This intimacy had continued for about two years, when, on the 19th of February last, she went to visit these friends at Helston, where they had removed. A message was sent in the evening to a *lady who resided a short distance from the town* for some "holy water to baptise a child." Next morning the young lady was urged by her friends to join their communion, which she positively refused. It was the first time that anything of the sort had been hinted to her. She was next requested to see and converse with the priest, which she also refused, with expressions of repugnance and dread at doing so. She was then induced, mistrusting nothing, to accompany her friend to a bedroom. The bottle of holy water was on the table. THE PRIEST WAS BROUGHT TO HER THERE, AND LEFT ALONE WITH HER! On seeing him enter the room she burst into tears, and remained in such a state of agitation and excitement, that, during the half hour the interview lasted, she knew not what she said or did; a most natural consequence of so abrupt and indecent intrusion. She had never met this priest before, except twice at table, when the subject of religion was not mentioned. He asked her if she had been baptized, and on her replying that she had, he took the bottle of water and dashed some upon her, saying that if anything had been defective in her former baptism, it was now rectified. *She remained so ill and excited all day, that though she attempted to come down stairs to tea, she was obliged to return immediately and go to bed.* Her friends sat with her to a late hour, and proposed that one should remain with her through the night, but this she would not suffer.

The charge against these people is, not that they got hold of a lady previously unbiassed, and baptised her by surprise and force; but that they *violated social confidence*, by secretly, studiously, and perseveringly undermining the faith of a member in a family to whose intimacy they had been admitted—that they *took advantage* of this young lady's affection for them and ignorance of the subject to mislead her—and when they had so

far prepared her mind, that though she had no thought of becoming a Romanist, and shrunk from the proposal to be so, *she yet would be unlikely to retract if she could once be made to think herself committed*, that they employed the means we have stated to effect their object. ♣

And thus it had nearly been ; for, her faith previously shaken, finding it more difficult to recede than to go forward, and utterly ignorant of the nature and doctrines of Romanism, she resolved to remain with the Romanists. Accordingly, for about a month, she used their worship, and corresponded with the priest as a member of his flock ; but happily, the doubts which could not but attend such a sudden change, and the request of friends, led her to converse with a clergyman. He found her utterly ignorant of the very alphabet of Popery. Unquestionable doctrines of the Church of England had been represented to her as Romish dogmas, *while the tenets of Romanism had been carefully kept from her knowledge*. She knew nothing of the creed of Pope Pius IV., and when she found that every Romanist was required to profess this creed, she felt how impossible it was to belong to a Church which held such doctrines. Her eyes were opened to the treachery which had been practised. The snare was broken, and she was delivered.

A circumstance occurred at this time which deserves to be placed with the "*sacred medal*." She received a letter from the priest, reproving her for *neglecting confession (!!!)* and enclosing a *charm prayer* for her use. With an expression of utter scorn and disgust she tore the charm to pieces on the spot. *We have the fact from a friend who was present.*

Such we offer as the facts of the case, established by a careful enquiry, and perfectly conclusive to our own mind. They contrast greatly with the high-coloured version of the priest ; and in a case of assertion against assertion, the reader will naturally ask whom shall he believe ? We proceed to offer arguments which establish our case conclusively.

First, there is the consideration of *motive*. The lady had no inducement to mis-represent the facts, for as far as her credit was concerned, it mattered little whether she had been a voluntary enquirer or a victim—self-deceived, or betrayed. *Nay, regard for her own peace would prompt her to avoid a statement which might compel her betrayers to excuse them—*

selves by vilifying her. She would therefore rather *soften* than *exaggerate* the truth. But to the Romanists it is a question of life and death : a charge to which they cannot plead guilty without ruin. *THEY* have every motive to *conceal, distort, deny* the facts—*THE LADY* had none.

Again—her pretended baptism took place *on Saturday*. On the third day previous, Ash Wednesday, she wrote to her clergyman, in consequence of a notice he had given that morning at church, offering herself to assist him, by taking a district in his parish to collect a class of children, and prepare them by teaching in the Church catechism for his occasional examination in church. Is it conceivable that she was then contemplating a secession to Rome ? A month after her secession, it sufficed to point out to her from Romish formularies what their doctrines really were, to break the trammels in which she had been entangled. Is this consistent with the long and careful preparation which the priest claims for her ? *The monstrous inconsistencies of the Popish story demand a Popish credulity to swallow them*—such a credulity as that which *expects conversion from wearing a medal upon a watch-chain !*

The priest declares that she devoutly knelt after her “baptism” and in a solemn manner read a profession of their holy faith. The profession required under such circumstances is the Creed of Pope Pius IV., which is entitled—“The Bull of our most holy Lord, the Lord Pius IV., by Divine Providence, Pope, with reference to the form of the oath of the *Profession of Faith*,” and Butler, in his “Book of the Roman Catholic Church,” says of it—“Non-Catholics, on their admission into the Catholic Church, publicly repeat and testify their assent to it, without restriction or qualification.” Yet, a month afterwards, she knew nothing of this creed—nay, it sufficed to convince her that it was the authorized summary of Romish belief to induce her to disclaim all sympathy with a Church which holds such doctrines.

But the damning fact of all is the *bed-room scene*. There is no getting out of this ! We pass, for the present, the *indecent* of the thing. *Those who uphold the abominations of the confessional may see no harm in this : but would any modest English lady allow an arrangement to be made for*

a private conversation with a man, a strange man, in a BEDROOM! What! Was there not a *parlour* in the house? If this had been the *only suspicious* fact, it would be conclusive that *she was entrapped* and *surprized*; that this priest was *forced upon her* in spite of her refusal, her repugnance, her distress. *The fact is not denied.* They dare not deny it! The priest, in his minutely particular narrative, *carefully avoids all allusion to this*, a most prominent and essential part of the charge against them. We learn, however, that *he has admitted the fact* in conversation. And yet *he* appeals to the public for acquittal in the tone of injured innocence!

The "baptism" again: If it had been her choice and desire, would it not have been performed *deliberately* and with *some little solemnity*, in the apartment used for the *chapel*, and in the *presence of friends*? What! not *one* witness to the transaction? No—not one! Coupled with the other circumstances, is not *THIS* conclusive of *fraud, surprize, and violence*?

In justification of *repeating* "baptism," though themselves admit that it is valid when administered by those whom they call heretics, and even by nurses and midwives; and that it *cannot be repeated without sacrilege*, this foreign priest dares to assert, that 'it occurs *so often* that in the baptism of children by Protestant ministers, *through negligence*, or other circumstances, some essential parts are omitted!!!' We pass the impudence of the assertion; and would only ask, where such omissions are more likely to occur—when the sacrament is administered *in the Church*, with due *solemnity*, and in *presence of the congregation* and friends; or when it is dashed off in a hurry *by the priest alone in a BEDROOM?*"
—*Cornwall Royal Gazette.*

IRISH PROTESTANT CHURCH.

It appears that the net income of the whole Protestant Church in Ireland, under the *Ecclesiastical Tithe Composition*, is but, £266,771. The revenue from parochial glebe lands is £81,972.

"*Net Income*" on the "*Amount of Rent Charges payable on behalf of Parochial Clergy*" is no more than £295,121. 7s. 6d. Now, taking the Protestants of Ireland in number at 1,000,000, and the Church revenue £300,000, we find that the amount for their spiritual and moral instruction is only six shillings per annum for each Protestant. But, when we further consider, that about nine-tenths of the landed property of Ireland belong to the Protestants, on whom the incidence of any taxation must ultimately fall, we are justified in inquiring the actual amount per head throughout Ireland, with reference to the Protestant Church. Taking the inhabitants of Ireland in round numbers at 8,000,000, and the net income of the Protestant Church in round numbers at £400,000, we find that the whole taxation of Ireland in support of the Established Church is *one shilling per head per annum*. Can this be considered a national grievance? Can this be rightly viewed as a cause of suffering in Ireland?

EXTRACT OF A LETTER FROM A NUN.

[*Letters from a Portuguese Nun to an Officer in the French Army*. Translated by W. R. Bowles, Esq. Second Edition. London: printed for Sherwood, Neely, and Jones, Paternoster-Row, 1817, p. 124, 125.]

"I have long abandoned myself to an idolatry, which now fills me with horror; and my remorse haunts me incessantly. I am feelingly alive to the shame of the crimes which you have made me commit, and, alas! passion no longer blinds me to their enormity. When will my heart cease to be agonised? When shall I be delivered from this miserable situation?"

These letters are called *Portuguese*, because written in that language by a nun or canoness of Lisbon. About the year 1663, Noel

Bouton de Chamilly, of a noble and distinguished family of Burgundy, went to Portugal, where he served as Captain of Horse under the Marshal de Schomberg. During the leisure which his military avocations permitted, he became enamoured of Marianne, a Portuguese nun, or canoness. Having passed through every step of military rank, he was made Marshal of France in 1703, and Knight of the Orders in 1705. He died at Paris in 1715, aged seventy-nine. Chamilly had the foolish vanity to shew these letters to his friends. He confided the originals to the Counsellor Subigny, to translate and publish them. The fate of the unfortunate Marianne has never been known. On the continent the interest excited on their first appearance was very great. More than twelve editions were published in French.

CHARACTERS OF BOSSUET AND LUTHER.

As Romanists are fond of recommending the writings of Bossuet to Protestants, it is proper to apprise the latter of their real character. This is done in a few words by Mr. Hallam, who says, "I would not trust much to Bossuet," in respect of his representations of Protestant doctrines. Again,—“He is too determined a partisan to be trusted by those who seek the truth, without regard to persons and denominations. * * * I have failed in several attempts to verify the references.”—*Literature of Europe*, vol. ii., p. 69, and vol. i., p. 237. French Edition.

Archdeacon Hare, in a note to his sermons on “The Mission of the Comforter,” has discussed Bossuet’s character at greater length. He terms his principal work, his “History of Variations,” “the statement and pleading of an unprincipled and unscrupulous advocate,” and further describes it as follows:—

“Bossuet, in this book, never seems to have set himself the

problem, of speaking the truth, as a thing to be desired and aimed at. He pretends to seat himself in the chair of judgment, but without a thought of doing justice to the persons he summons before him. He does not examine, to ascertain whether they are guilty or not; his mind is made up beforehand that they are guilty; and his only care is to scrape together whatever may seem to do this, that he may have a specious plea for condemning them. Never once, I believe, from the first page to the last, did he try heartily to make out what the real fact was. He is determined to say all possible evil of the Reformers, to shew that they went wrong at every step, in every deed, in every word, and in every thought, to prove that they are all darkness, with scarcely a gleam of light.

* * * He who will take the trouble of examining the statements in the *History of Variations*, will find a number of passages distorted by similar misrepresentations; and I doubt whether he will find a single instance of candour in the whole book. It is full time that a work which has been exalted so far beyond its worth for a century and a half, should be cast down to its proper place."—(Vol. ii., pp. 861, 866, note W.)

On the other hand, the Archdeacon, who has studied the subject as deeply as any one living, says of Luther, "The best vindication of him is the TRUTH: the more one knows of him, the grander he becomes; the more too he wigs, not merely reverence, but love."—(*Ibid.*, p. 855.)

COLD-BLOODED PREPARATION FOR MURDER.

POPISH REGICIDES.

"When the JESUITS have succeeded in working upon the mind of the wretched fanatic whom they have chosen for the perpetration of some *foul murder*, they introduce him secretly into their oratory, or Chamber of Meditation, and there expose to his view the *deadly*

weapon—A DAGGER, (beautifully ornamented with appropriate devices, and bearing the image of the LAMB OF GOD,) with which he is to be armed. Having, with profound solemnity and deep devotion, UNSHEATHED this instrument of death before him, they sprinkle it with holy water, and fasten to its handle some consecrated beads of coral, promising the deluded votary, to deliver as many souls out of purgatory as he shall give STABS TO THE VICTIM they had doomed to die : then they formally present the dagger to the assassin, when one of them pronounces the following benediction :—

“Receive from our hands the sword of *Jephtha*, the sword of *Samson*, the sword with which *David* cut off the head of *Goliath*, the sword of *Gideon*, the sword of *Judith*, the sword of the *Maccabees*, and the sword of his Holiness *Pope Julius II.*, with which he delivered himself out of the hands of many kings, and caused the streets of several towns to run with blood. Go forth, CHOSEN ONE ; be prudent, be courageous, and may God give strength to your arm!!!”

“Every one present then kneels down and the senior JESUIT among them invokes all the Host of Heaven to be propitious to the plot, in the following form of prayer:—

“O Cherubim, Seraphim, Thrones, Powers, and Holy Angels, come down and fill this blessed and chosen vessel with an eternal glory. Offer to him daily the crown of the blessed Virgin Mary, and of the holy Patriarchs and Martyrs. But, lo! you have already admitted him into your blessed society, and he is no longer among us. And Thou, oh invincible and terrible God, who hast vouchsafed, in this our Chamber of Meditation, to inspire thy servant with a resolution to exterminate the heretical tyrant, THAT NOW FILLS THE THRONE [of England, for instance ; God preserve our Queen], in order that we may place his crown on the head of a Roman Catholic King* ; uphold, we beseech Thee, those hands which we

* In a Prayer Book recently printed at Derby, for the use of the Papists, is a prayer for their KING, but none for our QUEEN!!!

have consecrated for the fit execution of this *holy work* : augment his strength that he may be enabled to accomplish his purpose ; and furnish him with *powerful and divine armour* from on high, that he may escape out of the hands of those who may seek to take him ; and, oh ! give him wings which shall carry his *holy and consecrated* person beyond the reach of all traitors and barbarians, and further, *pour into his soul that living joy which expels all fear*, and which upholds the body in the midst of dangers and torments."—*Lowther's Protestant and Popish Missionaries contrasted*, pp. 76, 77.

AN APPEAL TO ROMAN CATHOLICS.

"The Romish Church teaches that the *bread* and the *wine*, in the sacrament, are changed into the natural body and blood of CHRIST. It might seem strange if any man should write a book to prove that an EGG is *not* an ELEPHANT, and that a MUSKET-BULLET is *not* a PIKE. It is every whit as hard a task to prove that what we *see* and *handle*, and *taste* to be BREAD, is BREAD, and *not* the BODY OF A MAN. The business of transubstantiation is not a controversy of SCRIPTURE against SCRIPTURE, or of *reason* against *reason* ; but of downright *impudence against the* WORD of GOD, and the *sense and reason* of mankind."—*Archbishop Tillotson*, Vol. ii., Sermon xxvi., p. 153.

A. FEW FACTS ABOUT POPERY.

I.—Pope Urban VIII. left to his family above *twenty-four millions* of Roman crowns ; and to get money for the raising of his *nephews* [as the *Holy Father's children* are generally called], he caused *three thousand* people, of considerable estates, to be *put to death in the INQUISITION*.

II.—Pope Pius II., in his epistles, has the following words,

"that it is a most pious and probable opinion, that all the Churches of the Christian world are *sisters* to that of Rome, *who can pretend no authority over them.*"

III.—The Romanists, because the BIBLE did not afford, in their opinion, a store of *Saints* sufficient for all purposes, have added, if we believe Bollandus, ONE MILLION AND FIVE HUNDRED THOUSAND; and, in full imitation of the heathen, have made them protectors of their corn, cattle, hawking, hunting, fishing, and even of their unlawful pleasures.

IV.—Sanchez says that if the Pope should *excommunicate a Saint*, he would fall, like Lucifer, from Heaven.

V.—Not only the JESUITS in China, but also Suarez, in his book, *De Cælo*, says that the *stars may be adored*, and cites Thomas Aquinas, St. Augustine, and a great many more Christian authors, for this opinion.

VI.—The Abbot of St. Cyran, in his book entitled *de Nequitia Jesuitarum*, or of the knavery of JESUITS, states that they have destroyed, with *poison* and the *knife*, ONE HUNDRED AND NINETY-THREE crowned heads!

HISTORY OF THE LAY BROTHER.

(Continued from page 96.)

HAVING for many years continued his wicked practices, both for the advancement of the interests of the Papists, and the gratification of his own corrupt desires, his conscience began at last to awaken, and to disturb his repose. With many regrets for his past misconduct, and earnestly desirous of living a new life, he determined to forsake those companions by whose wicked counsel he had been led so far astray. In proof of his sincerity he immediately made known some of the horrid plots of the JESUITS, and other members of the Romish Church, by means of which information several of the conspirators were apprehended, tried, con-

demned, and executed. Various means were used to induce him to suppress his evidence, but all in vain ; neither promises the most liberal nor threats the most awful, could shake his determination. These various circumstances having now become *matters of history*, it is needless to fill our paper with particular accounts.

Experience having taught his Popish enemies that he was not to be gained either by bribes or menaces, they began to lay plots and contrivances against his life. Having ascertained the name and address of his physician, one of them tried all his arts to prevail with him to "*give him a pill which would send him to the other world,*" in other words, to *POISON HIM*. Shortly after this, his brother, as it is supposed *mistaken for him*, received a desperate wound in the shoulder. He was afterwards affected in a most extraordinary manner, his physicians affirming that it was the result of *poison*, which, by some means unexplained, had been given to him. Mercifully preserved in all these various attempts upon his life, he determined to settle in London. He subsequently married a lady of an ancient family, and of good repute in Ireland. From London he came to Bristol, and took a house on what was then called *Stoney Hill*, where he and his wife resided, enjoying the favour and esteem of all the citizens. By his conduct he showed the reality of that change which Divine grace had wrought in him. He was most constant in his attendance on public worship, fervent in his devotions in the house of God, chaste and sober in life and conversation, just in all his dealings with his fellow creatures, kind and hospitable to his friends and acquaintances, and extremely charitable to the poor ; affording as much evidence as was possible that his religion was not one of *name and profession* merely, but a real conversion of the heart to God.

(To be concluded in our next.)

VARIETIES.

IDOLATRY.—He is an *idolater*, and a very gross one, who sets up any creature in his heart, whether saint or angel, to *pray* unto it, and to *betake himself* to that vain refuge in his straits and necessities. For *invocation*

properly belongs to GOD alone as an act of worship which he hath challenged to Himself, and the highest glory we can give to his Divine Majesty. And, therefore, He commanded us (Psalm L. 15), "Call upon Me,"—not upon any saint or angel—"in the time of trouble, and I will deliver thee." And, therefore, the *Papists* are most gross and stupid idolaters, who direct their petitions, not unto GOD, but unto saints and angels, which is nothing else but to advance them to His throne, and to ascribe unto them His infinite perfections; for *prayer* and *adoration* supposeth the object of it to be *omnipresent* and *omnipotent*; OMNI-PRESENT, to *hear*; and OMNI-POTENT, to *save*—OR ELSE THEY ARE IN VAIN."—*Bp. Hopkins on the First Commandment.*

POPERY VERSUS CHRISTIANITY.—"POPERY, in its proper colours, is so *unlike* Christianity that it is in vain ever to promote it, if it appears in its own shape. It is necessary, therefore, that this religion, be made to *look* as orthodox as possible. Some things are *denied*, others *mollified*, ALL DISGUISED, and a double benefit is thereby obtained. POPERY is to be received as a very *innocent* harmless thing; and the PROTESTANTS, especially the ministers and first Reformers, are to be represented to the world, as a sort of people that have supported themselves by calumny and lies, and made a noise about errors and corruptions, which are no where to be found but in their own brains or books, but which the Church of Rome detests as well as we."—*Abp. Wake.*

DANGER IN ROMANISM.—"I am far from being of opinion that no one can be saved within the pale of the Church of Rome; but I do think that any one who lives in habits of *idolatry*, by the adoration of the host; of *blasphemy*, by the invocation of angles and saints; and of *sacrilege*, by the suppression of half the eucharist, is in a DANGEROUS STATE; and that we are bound as Christians and as Protestants, to use our best endeavours for *securing*, at least, *our own people from such errors*, if we cannot succeed in convincing those who profess them."—*Bp. of Durham's Sermons and Charges, 1811, p. 350.*

THE

BRISTOL PROTESTANT.

DEFECTS OF THE MASS.

ON THE DEFECT OF THE BREAD. III.*

If the bread be not of wheat, or if of wheat, it should be mixed with grain of another kind in so great a quantity, that it does not remain wheaten bread, or if otherwise corrupted, the sacrament is not formed.

2. If it be formed from rose water, or water of some other distillation, it is doubtful whether it be formed.

7. If the host when consecrated should disappear either by some accident, as by wind, or by a miracle, or taken by some animal, and cannot be found, then let another be consecrated.

ON THE DEFECTS OF THE WINE. IV.

If the wine have become altogether *vinegar*, or *altogether putrid*, or be made from sour or unripe grapes, or if so much water has been mixed with it that the wine is corrupted, the sacrament is not formed.

6. If any one perceive before consecration, or AFTER CONSECRATION, that *the whole wine is vinegar*, or otherwise corrupted, let the same be observed as above, as if he were to discover that the wine was not placed, or that the water alone was placed in the chalice.

ON THE DEFECTS OF THE MINISTER. VI.

Defects on the part of the Minister may arise as to those things which are required in himself. But these are : first, intention, then disposition of mind, disposition of body, disposition of vestments, disposition in the duty itself, as to those things which can happen in itself.

* *Missale Romanum*. Dublin: Richard Coyne, 1822.

• ON THE DEFECTS OF INTENTION. VII.

If any one does *not intend* to consecrate, but to do something *deceitfully*, likewise if some hosts from forgetfulness remain on the altar, or some part of the wine or some host is concealed, when he does not intend to consecrate any but those which he sees. Likewise, if any one have before him eleven hosts, and intend to consecrate only ten, not determining which are the ten that he intends, *in these cases* he DOES NOT CONSECRATE, because *intention* is required.

ON THE DEFECTS OCCURRING IN THE DUTY ITSELF. X.

Defects may occur in the duty itself, if some of those things required for it be wanting : as if it be celebrated in a place not sacred, or not esteemed so by the Bishop, or on an altar not consecrated or not covered with three *mappæ* ;—if there are not wax lights ; if it be not the due period of celebration ; which is commonly from morning to mid-day ; if he that celebrates have not said at least the *matutinum* with *laudes* ; if he omit something of the sacerdotal vestments ; if the sacerdotal vestments, and *mappæ*, have not been blessed by a Bishop, or by another having this power : if there be not a clericus or another attendant at the mass, or there be one who ought not to attend, as a woman : if there be not a proper chalice with patina, the cup of which ought to be of gold, or silver, or tin, not of brass or of glass ; if the *corporalis* are not clean, which ought to be of linen, and not adorned with silk in the centre, and blessed by a Bishop or by another having this power, as has been before said ; if he celebrate with head covered without a dispensation ; if there be not a missal, although he knows by memory the mass which he intends to say.

5. If a *fly*, or *spider*, or something else, have fallen into the chalice before consecration, let him throw the wine into a suitable place, and place other wine in the chalice ; let him mix a little water, offer it as above and continue the mass ; if a *fly* or something of this kind have fallen after consecration, and *nausea arise* in the priest, let him take it out, and wash it with wine ; at the end of the mass, let him burn it and let the combustion and lotion of this kind be thrown into the sacrarium. *But if he has no nausea, nor fear any danger, let him take it with the blood.*

6. If *something poisonous* have fallen into the chalice, or calculated to excite sickness of the stomach, the consecrated wine is to be placed in another cup, and other wine with water is to be placed, again to be consecrated. And at the end of the mass, the blood placed on linen cloth, or hemp, is to be preserved so long, until the species of the wine shall have dried up, and then let the hemp be burned, and the combustion be thrown into the sacarium.

12. If, through carelessness, some of the blood of CHRIST have fallen—if indeed on the earth, or on the board, let it be licked with the tongue, and let the place itself be scraped as much as is sufficient, and let what has been scraped off be burned; and let the ashes be laid up in the sacarium. But if it have fallen on the stone of the altar let the Priest suck up the drop; and let the place be well washed, and the ablution be thrown into the sacarium. If a drop have come on the linen of the altar, and to the second linen—if even to the third, let the linen coverings be thrice washed, where the drop has fallen, placing the chalice under, and let the water of ablution be thrown into the sacarium.

14. If the Priest vomit forth the Eucharist, if the species appear entire, let them be reverently taken, unless nausea arise, for in that case let the consecrated species be carefully separated, and let them be replaced in some sacred place, until they are corrupted; and afterwards let them be thrown into the sacarium. But if the species do not appear let the vomit be burned, and the ashes be thrown into the sacarium.

By the Rubric, "on the defect of bread," it appears the magic words of consecration, "*hoc est corpus meum*," cannot operate upon any bread but that made of wheat. For if other grain be mixed with it, at least in such quantity as to take from it the quality of wheaten bread, there is no consecration; the Sacrament is not formed. Nevertheless the INFALLIBLE Church has not informed her Priests as to the quantity of other grain which might be mixed with the wheat without producing such a direful consequence. Equally remiss in her duty is the same infallible Roman Church, in respect of the next rubric, in which she gravely declares, "if it (the wafer) be formed from rose water, or water

of some other distillation, it is "*doubtful*, whether it be formed." DOUBTFUL ! What ! an infallible Church to allow a doubt to exist in a matter of such vital importance to all her people ! Strange to allow a doubt to exist where the thing consecrated is held up before the prostrate multitude as an object of supreme worship. Scarcely have we recovered from the surprise caused by the consideration of this part of the process of *god-making*, as practised in the Roman Church, when we are met by the astounding announcement that the *god* which the Priests make—the very god of the Roman Church, may *be lost* by some accident—carried off by the *wind*, or by an animal—a *mouse*, or any other you please. Who can read these things without pain ? Who, that is acquainted with the Word of the living and true God, can contemplate the fearful delusion of the Romanist, and not exclaim, in the language of Isaiah—"He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say is there not a lie in my right hand ?"—(xliv. 20.)—This is the declaration of God, uttered by His servant, respecting the idol-makers of the children of Israel. The two preceding verses appear to me so applicable to the Romish Church, it may be well to quote them :—"They have not known nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand." Here is a judicial blindness inflicted upon that people because of their rebellion against God. "And none considereth in his heart, neither is there knowledge nor understanding to say I have burned part of it in the fire ; yea, also, I have baked bread upon the coals thereof, I have roasted flesh, and eaten it ; and shall I make the residue thereof an abomination, shall I fall down to the stock of a tree ?"—(18, 19.) These truths are perfectly applicable to the consecrated wafer of the Church of Rome. Let the words "*wheat*" and "*bread*" be substituted for "the stock of a tree," and the sentence will read thus—"None considereth in his heart, neither is there knowledge and understanding to say I have taken part of the wheat and made a loaf thereof for my ordinary food, shall I make the residue thereof an abomination ? Shall I fall down to a little baked consecrated 'paste ?" These remarks

may appear harsh ; the question is, are they true ? And if true, are they necessary ? I am convinced they are both, and therefore I feel constrained to make them.

I shall briefly notice "*the defect of the wine.*" "If the wine have become altogether *vinegar*, or *altogether putrid*, or be made from sour or unripe grapes, or if so much water has been mixed with it that the wine is *corrupted*, the Sacrament is not formed." Passing by the vinegar and putrid state of the wine, let me ask, who can tell whether it has been pressed from sour or unripe grapes ? Or what is the precise quantity of water that shall so corrupt the wine as shall prevent the transubstantiating power of the words of consecration ? Again we read—"If any one perceive before consecration or *after* consecration, that the whole wine is vinegar or otherwise corrupted !" So *after consecration the whole WINE* may be VINEGAR or otherwise corrupted. What strange ideas must these declarations of the Church of Rome suggest to the mind of one who has been taught to look upon the consecrated wine in the chalice as the very *blood* of JESUS ! But here he is told in the very Rubric of his Church that it may *be vinegar* or some *corrupted filthy thing*. I have only space briefly to notice these things, and shall now pass on to make a few remarks upon the defects of the Minister, &c. But here the defects thicken in quantity, and deepen, if possible, in their opposition to common sense, reason, and Scripture.

"Defects on the part of the Minister may arise as to those things which are required in himself. But these are—first, *intention*, then disposition of mind, disposition of body, disposition of vestments, disposition in the duty itself, as to those things which can happen in itself." Now let any man look at these several defects, as set forth in the Rubric, and he must see the palpable contradiction to sense, reason, and Scripture. By the doctrine of "*intention*," the Church of Rome has thrown all her Sacraments into irretrievable confusion and uncertainty. With this doctrine of his infallible Church before him, no Romanist can tell whether he has been baptised ; if a father, whether he has been married to the object of his choice and mother of his children ;

If a Priest, whether he has been ordained, and so on. For an intention is necessary to the perfection of the Sacrament, it is possible the officiating Minister is not baptised, much less a Priest; that the Bishop who ordained him was no Bishop at all, nay, he may have been an unbaptised heathen. No matter; the people must fall down and worship the wafer, though it were never consecrated because of the unfitness of the Minister, the required intention having been withheld.

"On the defects occurring in the duty itself." I request the reader to turn back, and read the list of "176," of which I think he will find one dozen in the first Rubric. These I must pass over for the sake of brevity. But observe the care which must be taken in *washing the fly or spider*, if his presence cause *nausea* in the Priest. A person not initiated in the art of priestly god-making might suppose that the stomach which would not nauseate a cup of blood, ought not to be very much offended with a poor fly.

In the next Rubric there is a strange assertion—"If something *poisonous* have fallen into the chalice, or calculated to *excite sickness* of the stomach, the consecrated wine is to be placed in another cup." THE CONSECRATED WINE! Why, just now it was *blood*! Again, directions are given respecting the so-called body and blood; if touched by poison they are to be laid aside until corruption takes place. Is it not prophesied of the LORD CHRIST—"Thou wilt not suffer thine Holy One to see corruption."—(Ps. xvi. 10.) Now, which will you believe, the HOLY GHOST speaking by the Prophet, or the Romish Church speaking by her Priest? *If you believe the prophecy* (I know the Apostle Peter did) *you must reject the teaching of the Romish Church*, which is opposed thereto. The prophecy declares of CHRIST that His body should not see corruption; the consecrated wafer in the Romish Church corrupts; therefore the wafer is not the body of CHRIST.

Who, without loathing and disgust, can read the instructions given to the Priests for the *licking up the blood of CHRIST from off the earth*, and for the sucking up the drop from the step of the altar? If these things be calculated to sicken the reader, what shall be said of the following: "If

the Priest vomit forth the Eucharist, if the species appear entire, let them be reverently taken again, unless nausea arise, for in that case let the consecrated species be carefully separated," &c. Is it possible we could have a greater proof of the degradation of the human mind than that furnished by the belief of such doctrines? *But Roman Catholics do not believe them.* I am persuaded they know nothing about them. Their Church has very carefully wrapped them up in Latin. They are now, however, exhibited in English. What the effect may be I know not.

Let us review the latter part of the subject. It stands thus. A Priest of the Church of Rome *makes* his god; worships, and *eats* him. The Priest's stomach sickens, he vomits forth his god, and he is required again (if possible) reverently to lick him up. Yes, he is commanded to turn again (like a dog) to his vomit. And if he cannot obey the delicate injunction, it is said, "let the vomit be burned." I say let the members of the Church of Rome *reflect* upon these things, and *then* believe them if they can. No, it is not possible for any man of sound mind to believe them, unless given up to "strong delusion to believe a lie."—(2 Thess. ii. 11.)*

* See "Extracts from the Rubric of the Roman Catholic Mass-Book, with Observations by the Rev. Thomas Kingston." Dublin, 1836, R. M. Tims.

THE REFORMATION THE BULWARK OF MORALITY.

Mr. Wright, the eminent antiquary, in his essay on the Legends of Purgatory,* has traced an intimate connection between the Reformation and the decrease of crime in this country. He says—"By the researches and observations which I have made myself, I am satisfied that crime and vice were infinitely more prevalent and in their worst forms, during the ages of papal supremacy, than at any other period of history, if we except, perhaps, the most degenerate period of the Roman Cæsars. I can add, both from my own observations, and from those of a friend who has

* *Saint Patrick's Purgatory, &c.*, 1844, 12mo.—(Preface, p. 6.)

passed much of his life in examining the judicial records of the English local courts, that the amount of crime diminished in our own country constantly from the Reformation to the end of the reign of Elizabeth ; that it appears to have risen again very suddenly under James I., and Charles I. ; that it began to diminish quickly again under the Commonwealth ; and that, in spite of the immorality of the higher classes after the Restoration, the general morality of the people has been continually improving down to the present time."

The revival of crime under the reigns of the two first Stuarts is easily accounted for, as their compromising measures weakened the force of the Reformation, which was still further impeded by the Romanizing tendencies of Laud, Mainwaring, Pocklington, and their too numerous disciples. Honest Fuller, in his "Holy and Profane State," bears a sad but instructive testimony to the change, when speaking of Bishop Ridley and his fellow martyrs—"I have, within the narrow scantling of my experimental acquaintance, observed strange alteration in the world's valuing of those learned men who lived in that age. . . . When I was a child, I was possessed with a reverend esteem of them as most holy and pious men, dying martyrs in the days of Queen Mary, for the profession of the truth ; which opinion having, from my parents, taken quiet possession of my soul, they must be very forcible reasons which eject it. Since that time they have been much cried down in the mouths of many, who, making a coroner's inquest upon their death, have found them little better than *felones de se*, dying in their own blood, for a mere formality, *de modo*, ' of the manner of the presence, and a sacrifice in the sacrament, who might easily, with one small distinction, have knocked off their fetters and saved their lives. By such the coronet of martyrdom is knocked off their memories."—(Book iv., chap. xi., p. 274.)

Mr. Crolly has written an essay to show that England is "The Fortress of Christianity." Mr. Wright's researches tend, in the same way, to prove that the Reformation is the bulwark of morality. How awful, then, is the responsibility which rests upon those who impede it, either openly or by insinuation !

M.



THE MURDER OF PROTESTANTS.

The above woodcut represents the medal which was struck by order of Pope Gregory XIII., to commemorate the atrocious murder of the Huguenots. In the year 1572, Catherine de Medici invited many illustrious Protestants, professedly, to participate in a *public festivity*, but, in fact, for the horrid slaughter of the Huguenots in France. At midnight, on Bartholomew's day, a signal was given to murder not only all who were found in Paris, but orders were issued that the butchery should extend throughout the kingdom ; in consequence of which no less than THIRTY THOUSAND Protestants are calculated to have been slain in the space of thirty days. Nor was this all ; murder, aggravated murder, was to be crowned by the *hand of devotion* !! The Pope ordered a JUBILEE in honour of it ; cannons were fired at Rome ; the Pope, attended by his Cardinals, went in procession to *St. Mark's Church*, to thank God for "so great a blessing conferred on the see of Rome and the Christian world ;" thus impiously daring to make the God of righteousness, truth, and love, a party to their diabolical perfidy and cruelty. The "*Te Deum*" was chaunted. And a medal was struck, having the Pope's head on one side, and a representation of the massacre on the other, inscribed "*Ugonottorum strages*," or "the slaughter of the Huguenots," by which name PROTESTANTS

were then commonly called. The medal was struck "both" at Rome and Paris.

The spirit of Popery is still the same. It is the *WANT OF POWER alone which prevents the murder of all the Protestants* in the present day. She *does all she can*, she curses them with a bitter curse, consigning their souls and bodies to hell.

ATROCIOUS CALUMNY ON THE VIRGIN MARY.

Popery defiles every thing with which it comes in contact. In our last number we showed the horrid blasphemy of the Church of Rome, in subjecting the SAVIOUR of mankind to the caprice of a woman, who was represented as exercising her maternal authority in the most degrading and debasing manner. We will now show to our readers what the Priests of Bristol, the supporters of the Catholic Dépôt,* teach concerning the VIRGIN MARY. We copy the following from a work circulated under their sanction, purchased at that dépôt :—

"Our advocate has shown her great mercy towards sinners, in favour of a RELIGIOUS called Beatrix, in the Monastery of Fonte Eraldo.—Cesarius, l. 7, c. 35. P. Rho in Ex. This unhappy RELIGIOUS, devised a *plan of flying off from the convent*. She went one day before *an image of MARY*, and at its feet, deposited the keys of the monastery, for she was portress, and *left the convent*. Having reached a certain town, *she there lived in the miserable state of sin* for a considerable time. She happened one day to meet the agent of the monastery, and believing that in consequence of her change of dress, he would not recognise her, she asked him if he knew sister Beatrix ? I know her well, replied the agent, she is a HOLY NUN, and is at present mistress of Novices. At this answer

* See p. 2.

she was confounded and stunned, not knowing how she could be mistress of Novices. To ascertain the truth, she put on another dress, and went to the monastery. She sent for sister Beatrix; and behold the most HOLY VIRGIN appears in the form of the image before which sister Beatrix left the keys and her habit at her departure from the monastery. The divine mother then said: Know, that to *prevent your disgrace, I have TAKEN YOUR FORM, and have performed for you the duties of your office since your flight from the monastery.* My child, return, do penance, my Son still waits for you: and endeavour, by a holy life, to *preserve the good name which I have here acquired for you.* After these words, the Virgin disappeared. Beatrix entered again into the monastery, resumed the religious habit, and, grateful for Mary's great mercy, *she lived a saint, and at death disclosed all, to the glory of this great Queen.*"—*The Glories of Mary.* Vol. 1, p. 222. Dublin, James Duffy, 1845.

Could the Devil himself have invented a story more derogatory to the honour of the blessed Virgin Mary than *this*, which is sanctioned by *Saint Alphonsus Maria De Liguori*?

THE NECESSITY OF CONTROVERSY.

"There are times, indeed, when we may be willing to throw a veil over the faults and sins of another Church; even as in the ordinary intercourse of life one is willing, in the hope of better things, to overlook much that may have been very reprehensible in a neighbour. But if the neighbour challenges scrutiny,—if he reviles his betters,—if he inveigles others to join him in reviling them, he must bear the penalty which he draws down on his own head. In like manner, now that the battle of the Reformation is renewed,—now that the Reformers are attacked with unscrupulous

ignorance and virulence,—now that the principles which animated them are impugned and denied,—now that the whole course of events, previously and subsequently, as well as at the time, is strangely misrepresented and distorted, it becomes necessary to defend the truth, not only by asserting its majesty and repelling its foes, but also by carrying the war into the enemy's country. If it be put as a question still hanging on the balance, whether our Church is a true Church, or whether the Church of Rome is the only true one, we must not allow false charity to deter us from bringing forward the marks which prove the Church of Rome to be in so many of its features utterly anti-christian.”—(From Arch-deacon Hare's “Mission of the Comforter.”—Preface, Vol. 1, p. x. xi.)

THE POWER OF ENGLAND.

It is a suggestive fact that England did not become a colonising and commercial nation until PROTESTANTISM was established, and the BIBLE translated for dissemination in distant lands. A maritime and mercantile nation appears to have been specially chosen by the Supreme Disposer of Events for this hallowed purpose. The English language is now more extensively spoken than any other in the world, and in due time will most probably be the medium of communication among all nations; the British sovereignty is more widely spread than that of any known empire; the richest plains, the loftiest mountains, the largest rivers, the most capacious lakes, the best-placed islands, the securest havens, and the strongest fortresses, are all within the dominions of your Majesty; the commerce and wealth of this empire have no parallel in ancient or modern record; enterprise, skill, and capital have brought the most distant regions of the earth, by steam navigation, within constant, speedy, and certain communication; and *the blessings of civil and*

religious liberty—of political and moral freedom—are firmly established throughout an empire—on which the sun never sets. Such have been the glorious results of the principles established and inculcated by the regal predecessor of your Majesty, Queen Elizabeth ; their operating effects were manifest in the foundation of colonies—in the extension of commerce—and in the dissemination of a pure Christianity, to which colonies and commerce have largely contributed. Yet the British empire is but in the infancy of its power, and we have scarcely commenced the moral and spiritual duties for which dominion has been granted.—Montgomery Martin's China.

HERETIC HUNTING.—A FACT.

If this *title* appear ludicrous, the *event* to which it relates is of the most atrocious kind. In 1520, an old man of Schaffhausen, named Galster, who was endued with a fervour, rare at his age, and who rejoiced in the light he had found in the Gospel, attempted to communicate it to his wife and children. In his zeal he openly attacked the relics, priests, and superstitions, with which his canton abounded. He now became an object of hatred and terror, even to his family. The old man, foreboding evil, left his house, and fled, broken-hearted, to the neighbouring forests. Here he remained for some days, sustaining life upon what he could find, when suddenly, on the last night of the year, torches flashed through the forest in every direction, and the shouts of men and the cry of savage dogs re-echoed through its gloomy shades. The council had ordered a *grand chase in the forest, to discover the wretched man*. The unfortunate Galster was dragged before the magistrate, and summoned to abjure his faith ; and, as he continued steadfast, he was **BEHEADED**. —(D'Aubigné, History of the Reformation, vol. 2, book viii., chap. 9.)

Reader, be thankful that the *dogs of the chase* are not let slip against yourself. But there are those who only want the *power*, and not the *will*, to commit such atrocities. And though their words are now *softer than oil*, for want of power, they will prove *drawn swords*, (Psalm, lv. 21), if ever that power is acquired. "Of this complexion (says Bishop Horne on that text) are the cant of hypocrites, *the charity of bigots and fanatics*, the benevolence of atheists, the professions of the world, the allurements of the flesh, and the temptations of Satan, when he thinks proper to appear in the character of an angel of light."

POPISH CHARITY.

THE CHARGES FOR BURNING ARCHBISHOP CRANMER.

	s.	d.
For an 100 wood fagots - - - - -	6	0
For an 100 and half of furze fagots - - -	3	4
For the carriage of them - - - - -	0	8
For two labourers - - - - -	1	4

Strype's Memoir of Archbishop Cranmer.

HISTORY OF THE LAY BROTHER.

(Concluded from page 111.)

During a residence in London, whither he had been called on important business, affecting the best interests of the country, he received a letter from his beloved wife, informing him of a serious illness with which she had been visited, and requesting his immediate return home. Ardently attached, a devoted husband, he lost no time in complying with

her request, and took horse, and returned to Bristol. The heat of the weather, and the violent exertion used in riding, brought him into a most dangerous and desperate condition. Every effort was used to save his life, but his distemper was incurable by any human art. Three physicians held a consultation on the case, and their opinion was that his situation, so far as this world was concerned, was hopeless. He was informed of his danger, and received the tidings with that calmness and resignation which a reliance on the atoning blood and justifying righteousness of CHRIST for salvation alone can impart. As his sickness increased so did his patience, and even in the extremity of his pain he delighted to bear what was the will of Heaven. Deeply affected by a consideration of his past transgressions, the awful wickedness of his former life, he was constant and fervent in his devotions to Almighty God, heartily begging forgiveness of his sins, which he freely confessed, and manifested his unfeigned sorrow in every way in which true repentance can be evinced. Depending on no other merits than those of his blessed Saviour JESUS CHRIST the Righteous, his conscience now became so quiet and serene that, notwithstanding the tortures of his distemper, he seemed to anticipate the unspeakable joys of Heaven. He frequently expressed his desire to depart and be with CHRIST; though, for the sake of his family, he said, if it were the LORD's pleasure, he should be content to continue here a little longer. During his illness many were the persons by whom he was visited, and amongst them not a few of the higher orders of society, to one of whom he declared, in the most solemn manner, "that he looked on himself as a dying man, who must shortly appear before the LORD OF Hosts, to give an account of all his actions; he declared, on the faith of a dying man, and as he hoped for salvation, that whatever he had testified *was true*, that he had wronged no one by his testimony, but had rather *under* than *over* stated what was truth; that he had nothing lying on his conscience on this account. To his dying hour he bore testimony to the wickedness of the JESUITS, by whom, for a season, he had been led so far astray, stating that they would stick at nothing to accomplish their ends; that they had even attempted to poison him, but

that he had escaped." He lived but few days after making this declaration, and was buried in Bristol, the church being hung in black, and a vast concourse of persons attending his funeral.

VARIETIES.

STAY WHERE YOU ARE.—Bishop Burnet, in his "History of his own Times,"—(vol. i. p. 566, folio edition,) mentions that some of the Sorbonists, or French divines, with whom he was acquainted, "said very freely, they wondered how any one that was once out of their communion should desire to come back into it."

WILL THEY DO IT? NOT THEY.—Great expectations have been raised of what the JESUITS are to do in Bristol. One thing they certainly will not do; they will not repeat to a congregation of husbands, fathers, and brothers, the statements made to Charles IV. of Spain in 1797, on the abuses of the confessional.

FAGOT MONEY.—As Papists often try to wheedle Protestants out of money for the professed support of their institutions, the proper answer to such applications is, "I have nothing to spare for *fagot money*." For whatever the reason given may be, the contributor may rest assured that his donation will serve, *in the end*, to furnish means for rekindling the fires of Smithfield, of London, and of St. Michael's-hill, in Bristol.*

SINGULAR COINCIDENCE.—In Graglia's Italian Dictionary, the Italian word *Fra* (which is short for *Frate*,) has these three meanings:—*Brother, Monk, lazy Rogue*. Monks are addressed as *brethren*, from being members of an order; but whence comes the third meaning in connection with the second? As Monks abound in Italy, the Italians have good opportunities of judging, and, therefore, their opinion must be taken.

* See "Evans's History of Bristol," under the year 1557.

BLACK-PUDDINGS AND GRAVY,

OR THE IMPORTANCE OF POPISH TRADITION.

The reader may smile, but it is certainly true, that the late *soi-disant* Bishop of Castabala, Dr. Milner, in his account of the "true rule of faith," actually urges as one reason for the absolute necessity of TRADITION as our guide, that without it we could neither eat *gravy* with our meat, nor *puddings* made of blood. Dear reader, only think of the sad state of those countries where Popish TRADITIONS are unknown—no *black-puddings*!! no *gravy*!!! Listen to the cogent arguments of this said Divine:— "Again, I ask, where is there a precept in the whole SCRIPTURE more express than that against *eating blood*?* God said to Noah: *Every moving thing that liveth shall be meat to you*—but FLESH with the life thereof, which is the BLOOD thereof, shall you NOT EAT. Gen. ix. 4. This prohibition we know was confirmed by Moses, (Levit. xvii. 11., Deut. xii. 23.,) and strictly imposed by the Apostles upon the Gentiles who were converted to the faith. Acts, xv. 20. Nevertheless, where is the religious Protestant who scruples to *eat gravy* with his meat, or *puddings* made of blood? At the same time, if he be asked: *Upon what authority* do you act in contradiction to the express words of both the OLD and the NEW TESTAMENT? he can find no other answer than that he has *learned from the Tradition* of the Church, that the prohibition was only temporary."—*The End of Religious Controversy*, p. 133. Edition 1830, Dublin.

A POPISH BON[E]-FIRE.

The diabolical spirit of Popery is apparent in all its concerns. Its hatred of *true Catholics* is violent in the extreme. If possible it will *burn them ALIVE*, but if the Providence of God mercifully protect His people from this direful calamity, Popery will then show its malice by *burning their BONES*. We are not speaking

* Let the friends of Transubstantiation mark this.

of the wickedness of individuals, every Church is cursed with bad men. It was so of old, "among My people are found wicked men."—(Jeremiah v. 26.) But we are speaking of the Popish *religion*, as manifested in the tenor of her GENERAL COUNCILS, and more particularly those of Lateran and Constance. On the accession of Queen Mary (better known as "*bloody Mary*,") to the throne of England, a commission to extirpate the doctrines of the Gospel from the University was intrusted to the execution of Cardinal Pole and the dignitaries of the Romish Church. The names of BUCER and PHAGIUS, as faithful ministers of Christ, were still fresh in the recollection of the members of the University, although more than five years had elapsed since they were removed to the "rest which remaineth for the people of God."—(Heb. iv. 9.) When Cardinal Pole and his associates came to Cambridge they placed the churches, in which those eminent men were buried, under an interdict; next a ridiculous trial was instituted; BUCER and PHAGIUS were charged with heretical pravity, and summoned to appear for their defence,—*two dead men summoned to appear!!* The reader need not to be told that this summons was unheeded. The learned Judges, therefore, passed sentence against them; and the execution of it being intrusted to the Mayor, the *dead bodies* of BUCER and PHAGIUS *were dug up*, and borne in coffins into the midst of the market-place. The coffins were set on their ends, and bound to a great post with a strong chain, as the bodies of *living martyrs* used to be, in the *happy days* of Popery. A loose pile of wood was then set on fire, and the bodies were consumed, together with a great parcel of books, which had been condemned to the flames by the Commissioners. A more just description of Romanism than that contained in the book of the Revelation could not be given—"drunken with the blood of the saints, and with the blood of the martyrs of JESUS."—(Revelation xvii. 1—6.)

THE FEAST OF THE ASS.

The Feast of the ASS, anciently celebrated at Beauvais every year on the 14th of January, commemorated the flight of the Virgin into Egypt with the infant JESUS. To represent the Virgin, the most beautiful girl in the city, with a pretty child in her arms, was placed on an Ass richly caparisoned. Thus mounted she preceded the Bishop and his clergy, and they all went in grand procession from the Cathedral to the parish church of St. Stephen. On entering the chancel, they ranged themselves on the right side of the altar; the Mass immediately commenced, and the *Introit*, *LORD have mercy upon us*, *Gloria Patri*, the *Creed*, and other parts of the service, were terminated by the burden of *Hin-han, Hin-han*, in imitation of the BRAYING OF AN ASS; the officiating priest, instead of saying *Ita Missa est* at the end of the Mass, concluded by singing three times, *Hin-han, Hin-han, Hin-han !!!* and during the performance hymns were sung in praise of the Ass. From the Missal composed for the service of the *Feast of the ASS*, by an Archbishop of Sens, who died in 1222, M. Millin has given an account of the ceremony to the following effect. On the eve of the day appointed for the celebration before vespers, the clergy went in procession to the floor of the cathedral, where two choristers sung in a minor key, or rather with squeaking voices,—

*Lux hodie, lux letitiæ, me iudice tristis
 Quisquis erit, removendus erit, solemnibus istis
 Stent hodie, procul invidiæ, procul omnia mœsta,
 Læta votant, quicumque celibret æstivaria festa.*

which has been freely translated as follows :—

Light to-day, the light of joy,—I banish every sorrow;
 Wherever found, be it expelled from our solemnities to-morrow.
 Away be strife, and grief, and care, from every anxious breast,
 And all be joy and glee in those who keep the *Ass's feast*.

The anthem being concluded, two canons were deputed to fetch the ASS to the table, where the great Chanter sat, to read the order of the ceremonies, and the names of those who were to assist in them. The

animal, clad with precious *priestly* ornaments, was *solemnly* conducted to the middle of the choir, during which procession a *hymn* in praise of the Ass was sung in a major key. The original hymn was in the following words :—

Orientis partibus,
Adventavit ASINUS,
Pulcher et fortissimus,
Sarcinis aptissimus.

*Hez, Sire ASNE, car chantez,
Belle bouche rechinez.
Vous aurez du foin assez,
Et de l'avoine a planter.*

Lentus erat pedibus,
Nisi foret baculus,
Et eum in clunibus,
Pungeret aculeus.

Hez, Sire ASNE, car chantez, &c.

Ecce magnis auribus,
Subjugalis filius,
ASINUS egregius,
ASINORUM Dominus.

Hez, Sire ASNE, car chantez, &c.

Hic in collibus Siohem,
Jam nutritus sub rubem ;
Transiit per Jordanem,
Salit in Bethlehem.

Hez, Sire ASNE, car chantez, &c.

Salto vincit hinnulos,
Damas et capreolos,

Super Dromedarios,
Velox Madianeos.

Hez, Sire ASNE, car chantez, &c.

Aurum de Arabia,
Thus et myrrham de Sabá,
Tulit in ecclesia,
Virtus ASINARIA.

Hez, Sire ASNE, car chantez, &c.

Dum trahit vehicula,
Multa cum carcinula,
Illius mandibula,
Dura terit pabula.

Hez, Sire ASNE, car chantez, &c.

Cum aristis hordeum,
Comedit et earduum,
Triticum à palea,
Segregat in area.

Hez, Sire ASNE, car chantez, &c.

Amen, dicas, ASINE,
Jam satur de gramine,
Amen, amen itera,
Aspernata vetera.

Hez va ! Hez va ! Hez va ! hez !

*Bialx, Sire ASNE, car allez,
Belle bouche, car chantez.**

(Ici on fêchissait le génou.)

* This hymn is in *Du Cange*, lii. 426, 427, and the *Dictionnaire des Mœurs*. There were several other *Feasts of the Ass*, as that celebrated in France, instituted in honour of Balaam's Ass. The Ass also figures in Naogeorgus's description of the ceremonies on *Palm Sunday* in England.

The following is a translation of four stanzas of this *Sacred Ode*, in the Miltonian style, though *no version* can equal the *sublimity* and *grandeur* of the inimitable original :—

The Ass he came from Eastern climes,
 Heigh-ho, my ASSY;
 He's fair and fit for the pack at all times,
 Sing, *Father Ass*, and you shall get grass,
 And straw and hay too in plenty.

The Ass is slow and lazy too;
 Heigh-ho, my ASSY;
 But the whip and spur will make him go,
 Sing *Father Ass*, &c.

* * * * *

The Ass was born and bred with long ears;
 Heigh-ho, my ASSY;
 And yet he the lord of *ASSES* appears,
 Grin, *Father Ass*, &c.

The Ass excels the hind at a leap,
 Heigh-ho, my ASSY;
 And faster than hound or hare can trot.
 Bray, *Father Ass*, and ye shall have grass,
 And straw and hay too in plenty.

THE BIBLE THE BEST TEACHER.

"I understand more than the *Ancients*, because I keep Thy precepts."—
 Psalm cxix. 100.

"The WORD of GOD gave him to understand things better than he could do by *Tradition*, and all the learning that was handed down from preceding ages. In short, the WRITTEN WORD is a surer 'guide to heaven' than all the *Doctors* and *FATHERS*, the *Teachers* and *Ancients*, of the Church; and the sacred WRITINGS kept, and kept to, will teach us more wisdom than all their writings."—*Henry in loc.*



INTERIOR OF THE INQUISITION.

In June, 1842, was exhibited in London a curious model of the Inquisition at Coimbra, in Portugal, which horrible prison was destroyed by the populace in August, 1820. The model was in miniature, on a scale of half an inch to a foot, and conveyed a perfect idea of the original building. Mr. Young, the constructor, was at Coimbra when it was destroyed, and had the best opportunities of making a correct model. He inspected the horrors which were discovered when the roof and walls were pulled down, and the numerous dungeons, torture-rooms, corridors, galleries, council chambers, secret passages, &c., were disclosed. The place had evidently been contrived by the most ingenious architects of prison torments. It contained wells for dipping or *drowning* refractory prisoners, *stoves for baking them*, and other contrivances, such as the malevolence of a fiend or an inquisitor must have been exhausted in inventing.

Reader! is not this description enough to make the very blood

in your veins curdle? And what guarantee have you that such a hell shall not one day exist in England, and your posterity become its victims? None; but in firm resistance to the progress of Popery, and a refusal to be imposed upon by its plausibilities. Its gorgeous vestments, its splendid ceremonies, and its insinuating smiles, are the foreground of the picture; but look steadily, and in the background you will perceive the dungeon, the well, the oven, and the stake. Not only has Popery these in reserve, but she even designs them, and counts the time lost until she can employ them. Poets have *described* a HELL, but Popery has *exemplified* it; and, next to being the perpetrators of such enormities, is the guilt of helping to make a way for their return. Those who say that Popery has changed, neither speak from their own knowledge nor the authority of Papists, for *they* maintain that it is unchangeable; it will only change its nature when falsehood enlists in the cause of truth, and cruelty becomes the servant of mercy.—M.

WHERE'S THE DIFFERENCE?

King James II., hearing that the Duke of Buckingham was somewhat out of order, thought that a proper season for working upon his credulity and making him a convert to *Popery*, and accordingly sent *Fitz-Gerald*, an Irish priest, to him, to use his utmost endeavours for that purpose. The Duke, who had been apprised of the intended visit, as also of the motive, and was consequently prepared for the reception of the priest, was no sooner informed of his arrival, than he gave orders for his introduction with great ceremony, which the Father thought a happy omen. The usual compliments having passed, he desired him to sit down; an inquiry into the state of the Duke's health followed, and, on owning himself indisposed, the Father, after expressing great concern about his future welfare, declared the design of his coming, and by whose orders he came. His Grace pretended great willingness to be better instructed, if he were in any error, but desired that they might take wine together previous to

their entering upon the discussion. To this the priest agreeing, a bottle of wine was called for and brought ; but, guess the poor Father's surprise, when the Duke, a man of incomparable sense, and a celebrated wit, taking the CORK out of the bottle and stroking it several times, with great gravity asked him how he liked that HORSE. The poor priest was confounded to the last degree at such an extraordinary question ; and the more so, when the Duke, finding that he remained silent, repeated the question without the slightest change in his countenance, persisted in stroking the CORK calling it a HORSE, and launched into the most extravagant praises of its goodness and beauty. The priest at length replied, that he found his Grace had a mind to be merry, that he had chosen an unseasonable time, and would, therefore, call again. "*Merry!*" said the Duke, in seeming surprise, "I assure your Reverence I was never *more serious* in all my days ; why ! is not your Reverence of the same opinion ?" Pointing to the CORK, he asked, "Do you not think it as fine a STEED as ever you saw in your life ? What fault can you find with it ?" "I beg your Grace would compose yourself a little, and *consider*," said the priest. "*Consider what ?*" said the Duke. "What objection have you against him ? You certainly have not sufficiently observed him." "Ah, my Lord," replied the Father, "Do you not *see* that it is *but a CORK* ? and do you *not know* that you took it but a few minutes ago out of that bottle ?" "A very pretty story, indeed," said the Duke. "What ! would you persuade me that this fine COURSEER, which I have been so long commending and stroking, is *but a CORK*, and that I am under a delusion ?" "Nothing more certain, my Lord," replied the priest. "I would not be too positive of anything," said the Duke calmly, "perhaps my illness may have discomposed me more than I am aware of, but I wish you would *convince* me that I am mistaken. I say *this is a HORSE* ; you affirm that it is a CORK : *how do you prove it to be so ?*" "Very easily, my Lord—if I *look* at it, I *see* it is a CORK ; if I take it into my hand, I *feel* that it is a CORK ; if I *smell* at it, I find it is *but a CORK* ; and if I *bite* it with my teeth, I am assured that it is a CORK—so that I am convinced of it by THE EVIDENCE OF ALL MY SENSES." "I believe your Reverence may be in the right," said the Duke (as just

recovering from a dream), "but I am subject to whims ; let us, therefore, talk no more of it, but proceed to the business that brought you hither." This was just what the Father wanted, and accordingly entered upon the points in dispute between Papists and Protestants. The Duke, stopping him short, told him that their doctrine of TRANSUBSTANTIATION was the most difficult for him to believe ; and if he could but *prove that* single Article, all the rest would soon be got over. The priest, not doubting that he should soon make the Duke a proselyte, entered upon the common topics used by those of his persuasion, insisting greatly upon the words, "*This is my BODY, and this is my BLOOD,*" &c. To all which the Duke replied that these were but *figurative expressions*, and no more to be understood, literally, than those others—"I am the VINE," "I am the DOOR ;" besides which, he continued, the BREAD and WINE still remain UNCHANGED as before, AFTER the words of consecration." "No, my Lord," cried the Father, "with humble submission, there is *only* the *appearance* or *form* of these elements ; for they are actually changed into *very real body and blood.*" "Nay," said the Duke, "I will convince you to the contrary, Father, by your own arguments. I look upon it, and I *see* it is BREAD ; I touch it, and *feel* it is BREAD ; I *smell* at it, and find it is BREAD ; and if I *bite* it with my teeth, I am assured that it is BREAD ; so that I am *every way* convinced thereof BY THE EVIDENCE OF ALL MY SENSES. Remember the CORK, Father ! remember the CORK !"

Is there any Romish priest in Bristol who will dare to put his *wafer-god* to the TEST ? We challenge him to the PROOF.

DO THE PRIESTS REALLY BELIEVE THEIR OWN STATEMENTS? ASSUREDLY NOT.

AN ILLUSTRATION.

A member of the Popish religion having married a Protestant lady, often endeavoured to convert her to his faith, but in vain ; she continued unshaken. Believing, however, that she might perhaps be the happy instrument of convincing him of his error, she consented to accompany her husband the following Sunday, and go to mass,

provided she might be allowed to *make* and bring her *own wafer*. The priest, on being consulted, agreed to the proposal, exulting in his heart over her anticipated conversion. The day arrived, and at the proper time she went, taking with her the *promised wafer*. The priest received and consecrated it according to the rites of the Romish Church. He was about to put it into her mouth, as usual on such occasions, when the lady, looking at him very seriously, inquired "If he *really believed* it was now the *VERY BODY AND BLOOD OF CHRIST*, and if *his faith* were sufficiently strong to allow him to *receive* it as so *TRANSUBSTANTIATED*?" "Undoubtedly," he replied. "Then," said the lady, "*mine is not* ; for in the *composition of this wafer I have mixed a large portion of arsenic*. *EAT IT*, if you *believe it*. I do not." The priest was confounded. The eyes of her husband were opened ; he renounced the *LYING doctrine* of his church, and lived and died in the faith of the *BIBLE*.

THE UNGRATEFUL BOY.

The Session had closed, no new mischief was planning,
And safely I dreamed of the clauses of Canning ;
When, soft at the door, some one scratched like a mouse,
Crying, "Pray take me in to a seat in your House."

From my slumbers I started, exclaiming, "Who's there?"
"I want," it replied, "*your possessions* to share ;
"Teazed, tantalized, worried, and stripped to the skin—
"I'm *poor little POPEERY*, pray take me in."

Soft pity prevailed as I listened to him,
The light, all but out, I hastened to trim ;
Then opened the door, when, a boy, he did stand,
With a *cross* on his breast, and a *pike* in his hand.

His wants I relieved, I indulged all his wishes,
And gave him his fill of my loaves and my fishes ;
I stirred up the fire, and roused the dull embers
And in my warm bosom I cherished his members.

Revived and refreshed the false urchin arose,
 While his *members* began their new strength to disclose;
 And laughing, he cried, "Let us try, my good host,
 "If my *pike* its old vigour and keenness hath lost."

Then deep in my bosom he darted the steel—
 "Ah! ah! foolish heretic, how dost thou feel?
 "No longer teased, worried, and stripped to the skin,
 "'Tis *poor little* POPERY now TAKES YOU IN.

Anacreon in Dublin.

THE LYING PRIESTS; OR, THE IMPOSTORS DETECTED.

"As the great Powers have resolved to take into their consideration the circumstances of the civil war, now happily at an end in this country, a few incidents connected with it, which have come under my knowledge, may perhaps be interesting to you, as serving to illustrate its real character, and the moral influences under which those who fought on the side of the Sonderbund were induced to act. I have already informed you, in a former letter, that the priests in Lucerne had been actively engaged in denouncing from the pulpit the Federal cause, and assuring their ignorant and misguided hearers that they had nothing to fear, as *the Holy Virgin had declared that she would defend the city and paralyse the exertions of its besiegers*. This is strictly true; and the announcement was accepted to the letter by the people, to a much larger extent than you would believe possible in an enlightened age like the present. Yet the priests themselves, who were foremost in deceiving the people, were the first to acknowledge their mistake themselves when the time of proof arrived. The worthy *cure* of the little village of Elikén, midway between Roth and Lucerne, on the Sunday previous to the siege, told his congregation not to be alarmed even if they should see the enemy advancing to their village, for that on their arriving there Heaven would pour down its wrath upon them and destroy them. Singular to relate,

however, when three days afterwards the Federal troops were actually on their march through Elikon to take possession of Lucerne, the worthy *curé* came out to meet them, bearing, not denunciations of Divine vengeance, but a propitiatory oblation in the shape of fifty bottles of champagne, which were cheerfully accepted. I heard of one man who, in the fervour of his credulity, declared, in the presence of the gentleman who informed me, that he so fully believed in the announcement of the Virgin's promised interposition, that if she should fail of her promise he would never believe in anything again.

"More—I have seen some curious little brass amulets, with the effigy of the Virgin on one side and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries* in battle. Those sold at seven and ten batzen (about 10d. and 15d. of our money) were efficacious against musket and carbine balls; those at twenty batzen (about half-a-crown) were proof against cannon shot also! The purchasers of these medals were also presented with a card, of which the following is a *verbatim* transcript, capitals, italics, and all :—



‘O MARIE

‘CONCUE SANS PECHE,

‘PRIEZ POUR NOUS, QUI AVONS RECOURS A VOUS !

‘*Quiconque*, portant une médaille miraculeuse, récite avec piété cette invocation, se trouve placé sous la protection spéciale de la Mère de Dieu ; c'est une ‘promesse de Marie Elle Même.’

Which, being interpreted—if indeed I may be excused for profaning the honest English tongue with such blasphemy—is,

‘Oh Mary!—conceived without sin—pray for us who have recourse to you.

* A similar gross imposition is attempted to be practised by the Popish priests in *Bristol*.—ED. B. P.

THE
BRISTOL PROTESTANT.



BRISTOL MARTYRS.

A.D. 1557, May 7, " RICHARD SHARP, a weaver, and THOMAS HALES, a cobbler, were BURNT at St. Michael's-Hill, *for religion*. August 13, THOMAS BENION, a shearman, for denying the Sacrament of the Altar to be the *very body and blood of CHRIST, really and substantially.*" Another MS. adds that a young man (a carpenter,) and EDWARD SHARP, a Wiltshire man, *aged three score*, were also BURNT. Bishop Holyman refusing to officiate, the BURNINGS

were superintended by W. Dalby, Chancellor of the Diocese. The same executions are thus narrated in Mr. Alderman Haythorne's MS. :—"Three men suffered as martyrs : 1st, *Richard Sharp*, a weaver, of Temple-parish ; who, being examined by Dalby, the Chancellor, March 9th, 1556 (6-7), and by him persuaded to recant, he did so ; of which he sorely and openly repented, and shortly after was brought to the FLAMES. 2nd, *Thomas Hale*, who shook hands with the said Richard Sharp at the FIRE, May 7th, 1557. He was a shoemaker. He was, by David Harris, Alderman, and John Stone, one of the Common Council, [Mayor in 1562 and 1568,] caused to arise out of his bed, and committed to the watch, and by them charged to convey him to Newgate ; and shortly after[ward] he suffered. 3rd, Thomas Benion, who was BURNED August 27, 1557. More were questioned, but escaped."

Mr. Alderman Haythorne's MS. says :—"The Sheriff, Mr. John Griffith, was a very forward man in apprehending the martyrs, and, with David Harris, [Mayor in 1550,] and Dalby, the Chancellor, deserve to be enrolled. Three suffered in Bristol ; and *more had done*, had not Queen Elizabeth's coming to the throne hindered ; which brought back again from banishment Mr. Pacy and Mr. Huntingdon, two preachers of this city." The said Mr. Huntingdon, after his return, preaching at the Cross in College Green, charged those men, there present, with ill-using both those that suffered and those that escaped, in these, or like words :—"Oh ! cruelty without mercy, that a man should act, so laboriously, that which, without hasty (? hearty) repentance, shall hasten his damnation. Know you not who made the strict search for Mr. Pacy, whom, if God had not hid, as Jeremiah, you had BURNED, *stump and all*—he being lame ? Yet you had no pity ; and you know who went to Redland, to *buy green wood* for the execution of those blessed saints that suffered, when near home, at the Back or Key, he *might have had dry*. Take heed ! or little sorrow will not serve. God may cast you

into *unquenchable fire*, worse than the soultering of green wood."—
Evans's History of Bristol, 1824, p. 146 and 146, *Note*.

Citizens of Bristol, should the Papists succeed in their present efforts, which God, in His mercy, forbid, some of *your children* will experience the same treatment at their hands. **THERE IS NOT A DOUBT ABOUT IT.**

A Tablet, to the memory of these martyrs, has been recently erected in Highbury Chapel, Cotham, with the following inscription :

**In Memory
 of the undermentioned
 Martyrs,**

**Who, during the reign of Queen Mary,
 For the abotwal of their Christian Faith, were burnt to death,
 On the ground upon which this Chapel is erected.**

**William Shapton,
 Suffered October 7th, 1555.**

**Richard Sharp,
 May 7th, 1557.**

**Edward Sharp,
 September 3rd, 1556.**

**Thomas Hales,
 May 7th, 1557.**

**Thomas Wenion,
 August 18th, 1557.**

**"We not afraid of them that kill the body, and after that have
 no more that they can do."**

POPISH INQUISITOR TURNED MAHOMEDAN.

Mr. Hughes, in his *Travels*, mentions a singular case of apostacy, which shows that the Inquisition, while it forced the conscience of others, could not secure the stability of its own officers. An Italian Friar, who had been chief Inquisitor at Malta, accompanied Bonaparte to Egypt as interpreter ; being taken prisoner by the Turks on his return, he fell into the hands of the famous Ali Pacha,

and turned Mahometan, by the name of Mahemet, and married a Turkish wife.—(*Vol. II., p. 205, 8vo. Edition.*)—The sensations of this person, on changing his religion, compared with those he had experienced when *inquiring into heresy*, must have been strange. Little, too, did the founder of the Inquisition imagine what a termination this part of its history would have.

Nor is this a singular case. Dr. Michael Geddes, who was Chaplain to the British Factory at Lisbon, at the close of the 17th century, made inquiries into this subject, which his situation enabled him to do. He states that, in his time, the greater number of Christian prisoners in Barbary were English and Dutch (owing, of course, to their being the chief commercial nations); but that the majority of such as became renegadoes, or proselytes to Mahometanism, were Italians, Spanish, and Portuguese Romanists.—(*Tracts, Vol. III., p. 120, Third Edition, 1730.—View of the Methods, &c.*)

THE JESUITS AND TRENCHARD-STREET CHAPEL, BRISTOL.

Towards the end of Charles the Second's reign, Mons. Jorevin informs us, "that *one cannot hear Mass* at Bristol, although it is a port frequented by many (Roman) Catholics, Flemish, French, Spanish, and Portuguese."* The *only priest* that I subsequently met there was a Jesuit, of the name of Lallart, but I find no mention of any *resident* Father in Bristol until F. Scudamore was fixed there in 1738," who died in 1778, at the age of 82, and was buried in St. James's churchyard, opposite the church porch. Until his death he officiated in St. James's Back. He was succeeded by F. Fontaine for about two years, when the Rev. Thomas Brewer, who died in 1787, was appointed by his Superiors to *replace* him. In the same year, the Rev. Robert Plowden was

* Evans's Hist. Bristol, ii. p. 306.

appointed to the Bristol Mission. The chapel at this time used was a private one, situated in Bighton-street. This, and the one on St. James's Back, were afterwards abandoned, when, by his indefatigable zeal, vigilance, and economy, Mr. Plowden was able, in 1790, to build the chapel in Trenchard-street, towards which he subscribed no less a sum than 700*l.* of his private property. The following is the history of this erection, given by a respectable gentleman, then resident in Bristol:—"I was often invited to dine at Mr. Willoughby's, at Brislington Wick, and there became acquainted with the Rev. James Parker and the Rev. James Adams, ex-Jesuits, and I heard much conversation about the intended *new chapel* in Bristol, and about the exertions of their Rev. Brethren for the purchase, from Mr. Robert Bayley, of a messuage in Trenchard-street; and shortly after, of some land, adjoining to it, of Mr. Trotman, who was a merchant tailor, and had a drapery shop, at the corner house of St. Stephen's Avenue, in Clare-street. From the personal friends of Fathers James Parker and Robert Plowden, and from the *Protestant (!!!)* Spanish wool merchants *Vanderhurst and Co., Hill and Sons, Haythorn and Co., Powell, Brothers and Co.*, considerable sums were obtained, and a rich commoner, Mr. Piggot, of Brockley Court, presented F. Plowden with 100*l.*, and *subscribed two guineas a year for a seat in the chapel*, which, as a *Protestant (!!!)*, he never occupied. From the congregation, which was then generally poor, the collection was small, hardly sufficient to pay for the seats, and even this collection formed by a committee of the congregation *was lost*; for they placed it in the hands of Fitz-Henry, an Irish merchant, who shortly after became a bankrupt." "Besides the sacrifices made by the *Jesuits*, individually and collectively, the Rev. Robert Plowden erected the chapel house, at his own private cost, and held possession thereof, until he was forcibly driven from it by an order of the Bishop, CONTRARY TO THE OATH that Prelate had taken in public court,

that no Pope, Prelate, or ecclesiastical person of the Roman Catholic Church *has, in virtue of his spiritual character, any right, directly or indirectly, to any civil or temporal jurisdiction, power or authority within this realm, or has any right to interfere, directly or indirectly, in its civil government, or to enforce the performance of any spiritual or ecclesiastical duty by any civil or temporal means.*" In this land of British freedom, can it be credited, that the venerable pastor of the Roman Catholic Chapel of this city, in the seventy-sixth year of his age, was ordered to be banished, in the space of *five days*, from his house, in building which he expended such large sums. He was not only compelled to leave his house, but to *emigrate from this district*,* which comprehends South Wales and the Western part of England, and to seek an asylum elsewhere, wherever he might be permitted to rest his hoary head. During the residence of F. Plowden at Bristol, he was assisted in his ministrations by the Rev. Mr. Newton and the Rev. J. J. Reeve, of the society of JESUS ; the Rev. Mr. Moutier, and the Rev. Mr. Levelain, French emigrants ; and, lastly, the Rev. J. Tate, who was his assistant at the time of his departure from Bristol, and to whom the Bishop, CONTRARY TO HIS WRITTEN ENGAGEMENT,† committed the care of the congregation. After various charges, the Bishop thought it right to give to a *Brother. Friar* the place belonging to the JESUITS, and appointed to the Mission the Rev. F. Edgeworth, a Franciscan Friar. However, as the Bishop Collingridge "drew near to the close of his life, he manifested a disposition to repair the evils his conduct and the extraordinary powers he had assumed had occasioned. He endeavoured to make reparation, but was prevented by one of those acts, or, rather, a succession of acts, of as *consummate knavery and duplicity* as ever disgraced a community, having any pretensions to

* Rev. J. Parker, *Bristol Mercury*, 1815.

† Smith's *Friarism and Jesuitism*, p. 14.

respect for principle.* Measures were taken to restore the mission to its right owners, and a member of Stonyhurst, the Rev. Mr. Rowe, was sent to Bristol; and the then two clergymen, the Revds. F. Edgeworth, a Friar, and Mr. Reily, a secular clergyman, had notice to quit, which the latter immediately did, but the former remained. A petition was got up to detain Mr. Edgeworth in the mission. Indeed *two* petitions were prepared, one for the Bishop and one for the Superior of Stonyhurst, and signed they were with nearly *two thousand names*, and MORE THAN HALF OF THEM FORGERIES, according to the testimony of Mr. E. J. Lacy and Mr. Martin Baen.† A regiment of Irish soldiers, passing through Bristol, and the schoolboys with good pens, soon completed the job. The Bishop soon after died, and the new Bishop and the Rev. F. Edgeworth soon made room for another Friar, and the Rev. P. O'Farrell was appointed. Dr. Baines succeeded Dr. Collingridge, and by deviating from the principles on which Trenchard-street chapel was established, laid the foundation of *those dissensions which still exist*.

These intestine broils of the Papists we leave to themselves, but it is of the highest importance that the Roman Catholics of Bristol should thoroughly understand their real position. *For years the Roman Catholics of Bristol* have been attending the MINISTRY, and receiving the Sacraments of their Church, from one who is, "*ipso facto*, DEPRIVED OF HIS MISSIONARY FACULTIES"‡ Hence his ministry is *no ministry*, his sacraments *no sacraments*, his absolution *no absolution*, and all who have *relied upon him have perished in their sins*.

(To be continued.)

* Smith's Friarism and Jesuitism, p. 25. † Ibid., p. 26.

‡ Smith, p. 35.



POPISH MEANS OF CONVERSION.

As we purpose to give an account in some subsequent numbers of the origin, constitution, and proceedings of the INQUISITION, we have here prefixed a representation of one species of TORTURE inflicted by that merciless tribunal on Protestants, whose only crime consists in their refusal to believe those *monstrous fables, lying legends, and blasphemous absurdities*, which the Pope endeavours to palm on the credulity of mankind for divine truths.

After the sentence of TORTURE is pronounced, the officers prepare themselves to inflict it. The place of TORTURE in the Spanish Inquisition is generally an under-ground and very dark room, to which one enters through several doors. There is a tribunal erected in it, in which the Inquisitor, Inspector, and Secretary sit. When the candles are lighted, and the person to be TORTURED brought in, the executioner, who was waiting for the order, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment, down to his feet, and tied close to his body. His head and face are all hid with a long black cowl, only two little holes being left in it for him to see

through. All this is intended to strike the miserable wretch with greater terror, in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like a very devil.

The unhappy prisoner, represented in the above cut, being seized by the executioners of the INQUISITION, whose countenances and figures are concealed by black masks and long black cloaks, is stripped naked to his drawers. He is then laid upon his back on a kind of stand, elevated a few feet from the floor.

The prisoner's limbs being stretched out, ropes are wound round his arms and thighs, and these cords being passed under the stand, through holes made for the purpose, are all drawn tight at the same instant of time by the executioner.

It is easy to conceive that the pains which immediately succeed are intolerable. The ropes being of small size, *cut through the prisoner's flesh to the bone, making the blood gush out from the several parts* which experience their pressure at the same time. When the prisoner persists in asserting his innocence, this cruel operation is repeated as often as his frame can endure it; and a physician and surgeon attend, who often feel his pulse, lest he should expire under the torture, and these wretched tools of priestly tyranny so thoroughly imbibe the spirit of their employers, that they do not scruple to tell the sufferer, that should he die under the torture, he would be guilty, by his obstinacy, of self-murder!

In all this extremity of anguish, *while the tender frame is being torn as it were in pieces*—while in every nerve it feels the sharpest pangs of death, and the agonized soul is just ready to burst forth and quit its wretched mansion, the Romish Ecclesiastics who preside as ministers of the INQUISITION have the obduracy of heart to look on without emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, in doing which they tell him he may obtain a free pardon and receive absolution.

At last when the prisoner, from the intensity of his anguish, the stoppage of the circulation, or the loss of blood, faints away, he is unbound and carried back to his dungeon, where he is recovered from his swoon to anticipate new tortures from the hands of his blood-thirsty persecutors.

The following is an account of one of their illustrious victims—LADY JOAN BOHORQUES, wife of the eminent Francis Vargas, Lord of Heguera. Her sister, Maria Bohorques, a young lady of great piety, who was afterwards BURNT for her profession of the Protestant faith, having been forced by the extremity of torture to confess that she had several times conversed with her sister Joan, concerning the doctrine for which she now suffered, was apprehended by the INQUISITION. Being, however, six months gone in pregnancy, she was treated with tolerable kindness until the birth of her infant. But *eight days after her delivery* they took the child from her, and putting her into close confinement, they subjected her to the same rigorous treatment as the other prisoners. The only outward comfort which the unhappy Joan now enjoyed was the society of a pious young woman, who was afterwards BURNT by the INQUISITION for her religion. This young creature was, on a certain day, dragged out of her dungeon to the torture upon the RACK, and returned from it so shaken, and *all her limbs so miserably disjointed*, that when she lay upon her bed of rushes, it rather increased her misery than gave her rest, so that she could not turn herself without excessive pain. In this condition Bohorques endeavoured to comfort her mind with great tenderness. But the object of her sympathy had scarcely begun to recover when Bohorques herself was carried out and tortured with such diabolical cruelty on the rack, that the ropes cut into the very bones of her tender arms, thighs, and legs; and in this manner, the blood gushing from her mouth in great quantities, she was remanded to her comfortless cell, where she expired eight days after.

The inquisitors, however, could not procure sufficient evidence of her supposed guilt; and as the rank and celebrity of this unfortunate lady obliged them to give some account of her to the people, in the first act of triumph appointed after her death, they commanded her sentence to be pronounced in these words:—

“Because this lady died in prison, and was found to be innocent upon inspecting and diligently examining her cause; therefore the holy tribunal pronounces her free from any further process; (!!!) doth restore her both as to her innocence and reputation, and commands all her effects, which

had been confiscated, to be restored to those to whom they of right belong," &c.

Thus, after these inhuman butchers had MURDERED their hapless victim, the only reparation which they made to her and her family was, the reluctant admission that she did not deserve any of those cruelties under the pressure of which she died.*

Why, it may be asked, do we harrow up the feelings of our readers by the recital of such fearful tragedies? We have many reasons for doing so. We would stimulate the inhabitants of our favoured country, be they Protestants or Romanists, to praise the Father of lights, for the moral illumination which He has shed abroad upon our land from the pages of the BIBLE, in the brightness of which men are ashamed to practise those cruelties of which "the habitations of the dark places of the earth" are full. While the people of Bible-reading England enjoyed a foretaste of millennial peace and security, every man sitting "under his vine and under his fig-tree, none making him afraid," the INQUISITION spread a gloomy distrust and panic among all classes of society in Spain, from which the Bible had been banished by the intolerant and antichristian influence of Popery.

We have further dragged the atrocities of the INQUISITION into the light of public observation, because the disgusting detail shews that the pretensions of the Romish church to *infallibility* has no support but that which it derives from a most unblushing impudence. It is difficult even to write on such a subject with the calmness of temper becoming a Christian.

ROMAN CATHOLIC WORSHIP OF A PIG.

At the Church of St. Martin, in Saragossa, the image of St. Anthony is in the middle of the great altar, with a PIG at his feet, for the legend says that "he was an *advocate for the cattle with God*," and that he *cured* many PIGS. The four priests, belonging to that church, are called "The Commissaries of St. Anthony's

* See Llorente, a Roman Catholic, and Secretary of the Inquisition, who gives a much more detailed account.

beasts," as their office is to *bless cattle*, and to *say a mass for any sick beast*, that it may recover its health. These priests "tell such stories of St. Anthony and his PIG to the country people and idiots,* that *many poor silly women, thinking themselves unworthy to approach near*, or pray to the glorious Saint himself, *PRAY before the PIG, make their requests to it*, and generously give it ribbons and trinkets, that, *by its intercession*, their beasts and themselves may be preserved from all evil."†

Query, how far does the case of these persons, or of the priests, who tolerate such abominations, differ from that in Romans i., 22, 23, 25?—"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an *image*, made like to corruptible man, and to birds, and *four-footed* beasts, and creeping things."—"Who changed the truth of God into a *LIE*, and worshipped and served the *creature* more than the *CREATOR*, who is blessed for ever. Amen." See all this *literally* fulfilled by the Papists in their *crucifixes, Agnus Dei, &c., &c.*

RELICS.

By *RELICS* we are to understand certain remains of the bodies, or of the *dress or furniture* of persons who were renowned in their day; and also of some who were renowned only after their death. Persons, who, as we have seen, can worship pigs and asses, may worship anything that suits their fancies. It is not easy to define the *precise degree* of *WORSHIP* which the *devout Papists* give to relics; for instance, there must be some *difference* in the *WORSHIP* offered to the *parings of St. Edmund's toes*, and that given to the *coals which roasted St. Lawrence*; or to the *stones* preserved amongst the Glastonbury relics, which the Devil tempted CHRIST to turn into bread; or that offered to the *feather from the wing of the Angel Gabriel*; or that to a *piece of the true Cross*; and that given to

* Simpletons, as is commonly said in English.

† *Master-key to Popery*, by Don Antonio Gaxin, a converted Spanish Priest. Vol. I., p. 248, 2nd edition. 1725.

the *breath of the HOLY GHOST* caught in the *glove of the holy saint*. All these are *accredited* relics of the Church of Rome, *some of which are to be seen in Bristol!!!* Of these various relics some, according to St. Aquinas, are to receive *DIVINE WORSHIP*, but others, intended merely to terrify witches, cure the diseases of cattle, kill vermin, and such other little necessary purposes, must receive a veneration suited to the nature of their uses. There is no part of Popery that depends so much upon *downright lying and imposition* as that of which we are now writing; there is no part of the system which gives such an humbling view of the *beastly prostration of the human intellect*. When the prophet Ezekiel saw in a vision (ch. viii.) the idolatrous Jews worshipping "*every form of creeping things, and abominable beasts, and all the idols of the house of Israel*," he saw little more than what is practised every day in Popish countries, where the wretched and deluded people pay their *devotions* to rotten rags, the decayed bones of human and *other* carcases, and to all manner of nastiness, the very mention of which would fill with loathing the mind of every human being who is not a Papist. We will not disgust our readers with a lengthened catalogue of the trumpery in which the wealth of many a Popish Church consists; we will just give a specimen, and let them never forget that of so much consequence is the possession of such relics held to be, that no Popish Church can *be duly consecrated without them*.

In St. Peter's Church, at Rome, they have the *cross of the good thief*, somewhat worm eaten; *Judas's lantern*, a little scorched; the *dice* the soldiers played with, when they cast lots for our SAVIOUR's garment; the *tail of Balaam's ass*; St. Joseph's *axe, saw, hammer*, and some *nails* he had *not* driven; St. Anthony's *millstone*, on which he sailed to Moscow. These are taken from a catalogue dated 1753. The same catalogue contains among hundreds more, the following articles:—part of the *mannna* in the wilderness; and some *blossoms* of Aaron's rod; one of the Virgin's *combs*, and *twelve combs* of the twelve Apostles, all very little used; some relics of *Abraham, Isaac, and Jacob*; some of St. Joseph's *breath*, which an angel inclosed in a phial as he was cleaving wood violently, which was so lately *adored* in France, and since brought to Venice, and from Venice

to Rome; a *piece of the rope* with which Judas hanged himself; great quantities of the Virgin's *milk*, some *butter* and a *small cheese* made of it, which never decays, &c., &c.—(*Phil. Lib.*, June, 1848.) The Augustine Friars in Burgos are said to have the Virgin Mary's *chamber-pot*, which they regard as a *very precious relic*, but whether they honour it with the same degree of adoration as they give to the Virgin herself, we cannot say.

At St. Dennis, in France, amongst other precious relics, they profess to have the *shoulder* of St. James; some of the precious *blood and water* which flowed from our blessed SAVIOUR's side, after he was pierced by the lance; the *robe* and *sponge* of our LORD; the *cloth* in which he was wrapped in his infancy; *milk and robe* of the Virgin Mary; a *finger* of St. Thomas the Apostle; some of the *bones and hair* of Mary Magdalen; *bones* of St. Matthew, the Evangelist; some of the *myrrh* which the Magi offered to our LORD; relics of the holy Innocents; a *nail* and some of the *wood* of the true cross, &c., &c. (*Le Tresor sacré, ou Inventaire des Saintes Reliques*, &c., par Dom Germain Millet; Paris, 1638. p. 97, &c.)

GEORGE HARRISON'S FIG.

In a former number we showed that the Bishops and Priests of the Church of Rome do *not believe* their own statements; the following will show that this infidelity pervades also the minds of many of their people. Who but an *infidel* would thus make sport of the most solemn Services of his Church? Who but an *infidel* would sport with DEATH?

“ANNOUNCEMENT.—Died naturally, at Collingham, on Tuesday last, (where it had been rusticated for the benefit of its health,) GEORGE HARRISON's favourite FIG. The FUNERAL OBSEQUES of which are intended to take place on the 10th instant, being Monday before the 11th, when your company would be esteemed a favour to assist in the REQUIEM. (Sic.)

"Collations on the Table in the REFECTORY precisely at Seven o'clock, after which the company will adjourn to the Large Room above to celebrate the USUAL RITES AND CEREMONIES, such as DIRGES, ANTHEMS, &c., &c.

"Coach and Horses Inn, December 6th, 1838."

This George Harrison was one of the principal persons of the Roman Catholic congregation in the town in which he resided. The above is a verbatim copy of an invitation sent by him to his friends, requesting their company at a "pig supper." The *original* is now in our possession.

THE PIOUS DICKEY-BIRD.

"Bernardine da Busto relates that a hawk came one day to seize on a bird that had been taught to repeat the words *Hail, Mary*: the bird cried out, *Hail, Mary*, and *the hawk fell dead*. By this the LORD wished to signify, that if an irrational bird was *saved from destruction* by pronouncing the name of Mary, how much more will he who is diligent in invoking Mary in his temptations be preserved from falling into the hands of the devil."—*Glories of Mary*. Vol. I., p. 82.

Such is the awful trumpety with which the Bishops and Priests of Bristol delude their infatuated followers! And all this in the nineteenth century!

VARIETIES.

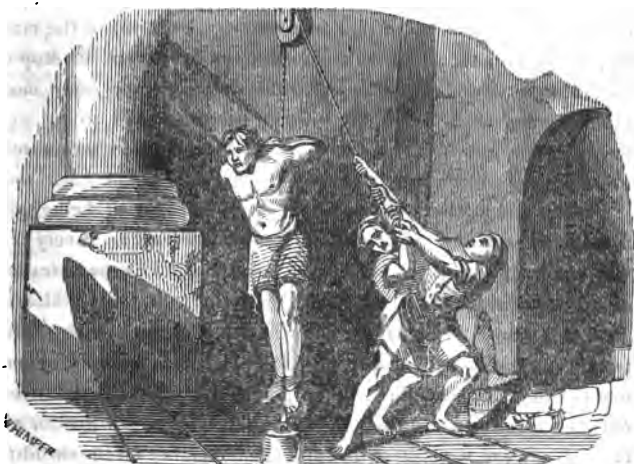
REAL CHRISTIAN CHARITY.—"It is the highest exercise of Christian charity to warn men of danger to their souls, and to do what in us lies to effect their rescue. Let it ever be remembered, that it is not the *persons* of those who are in spiritual bondage to Popery that we denounce, but the *principles* by which it keeps her members in *that* bondage. It is sometimes alleged, in contradiction to this statement of the *persecuting*

character of Popery, that *Protestants* have persecuted as well as *Papists*. This is a specious argument, but, when examined, it proves utterly groundless. We know that Protestants are born with the same *corrupt nature* as Romanists. We deny not that many a Protestant has *that manner of spirit*, which our LORD rebukes in the text. Nor do we deny that many a Papist has a kind and humane spirit, which abhors persecution. But, bear this in mind, my brethren, when a *Papist* persecutes, he acts *according to* the doctrines of his Church ; he does but follow up the principles his Church maintains. When a *Protestant* persecutes, he acts *in opposition* to the principles of *his* Church ; for true Protestantism disclaims and forbids persecution. See, then, the vast difference in the two cases. When Popery has drunk the blood of the saints, she has only put her own principles into practice—principles recorded by her, *as a Church*, and never by her, *as a Church*, denied or disclaimed.”—*The Spirit of Persecution Exposed*. By the Rev. J. Hensman, Incumbent of Clifton. 1847. Page 9.—[A most admirable sermon, which we strongly recommend all our readers to purchase, read, pray over, act upon, and distribute.—Ed. B. P.]

TRUTH ALONE TOLERANT.—There is but *one* TRUTH in the world, and *nothing but* that TRUTH is tolerant. Error always persecutes. Heathenism under the polished Greeks and Romans persecuted. Heathenism in half civilised China and Japan persecutes. Heathenism in savage Madagascar and Polynesia persecutes. Mahomedanism persecutes. Romanism persecutes. The Greek Church persecutes. The infidels of the French revolution persecuted. Every sort and shade of falsehood is sure to persecute TRUTH, for falsehood dreads the approach of TRUTH, and will ever exterminate it if it can. TRUTH *alone is* TOLERANT, for only TRUTH can afford to be so.—*Morning Herald*, January 4, 1848.

NO CERTAINTY OF SALVATION IN THE CHURCH OF ROME.—Cardinal Bellarmine, the great advocate of Popery, confesses that “no man can be certain with the *certainty of faith*, that he receives a *true sacrament*, because it depends on the minister’s *intention* to consecrate, and *none can know another’s intention*.” How wretched are they who surrender themselves to be the abject dupes of such a system.

THE
BRISTOL PROTESTANT.



THE TORTURE BY SQUASSATION.

Nothing can exceed the hatred which Papists bear to "the truth as it is in Jesus," and to those persons who are holy and consistent followers of the religion of the Word of God. The most diabolical cruelties are practised upon them wherever Popery gains the ascendancy. We wish it to be distinctly understood that what we are about to describe is not the cruelty of *heathens*, but the *PAPISTS'* RELIGION in practice. The torture by Squassation is thus per-

formed. The prisoner has his hands bound behind his back, and weights are tied to his feet; he is then drawn up on high, till his head reaches the very pulley. He is kept hanging in this manner for some time, that by the greatness of the weight hanging at his feet *all his joints and limbs may be dreadfully stretched*, when on a sudden *he is let down with a jerk*, by the slackening of the rope, but kept from coming quite to the ground, by which, terribly shaken, *his arms and legs are all disjointed*, whereby he is put to the most exquisite pain; the shock which he receives by the sudden stop of his fall, and the weight at his feet, stretching his whole body most intensely and cruelly. If the prisoner is condemned to *be well tortured*, they give him *two jerks of the rope*; if *severely tortured*, *three jerks*, at three different times within the hour.

Fathers and mothers, can you think of your offspring being tortured in this manner with cold-hearted indifference? Every one who *assists* in the spread of Popery, helps forward the perpetration of such atrocities. Remember the Popish notes in their Bibles, as Rev. xvii., 6—“*Drunken with the blood of saints*. The Protestants foolishly expound it of Rome, for that *there they put heretics to death*, and allow of their punishments in other countries; *but their blood is not called the blood of saints, no more than the blood of thieves, mankillers, and other malefactors*; for the shedding of which, by order of justice, no commonwealth shall answer.”

Protestants, hearken! *Your blood* is as the blood of *thieves, MURDERERS*, and other malefactors, in the estimation of Romanists.

TORTURE.

The historian of the Spanish Inquisition, Don Juan Antonio Llorente, who had formerly been its Secretary, says:—“I shall not describe the different modes of torture employed by the Inquisition,

as it has been already done by many historians ; I shall only say that *none of them can be accused of exaggeration.*"—(Chap. IX., p. 65.)

As an instance of the enormous cruelty of the practice, it may be mentioned that, in 1552, Marie de Bourgogne, a person of Jewish extraction, was imprisoned on suspicion of holding Jewish, in opposition to Christian, tenets. After waiting five years in vain for proof, "the Inquisitors commanded that Marie should be *tortured, though she was then ninety years old*, and the Council had decreed that in such cases the criminal should only be intimidated by the preparations. The inquisitor Cano says, that the *moderate* torture was applied ; but such were the effects of this *gentle* application, that the unfortunate Marie ceased to live and suffer in a few days after.

"The inquisitors took advantage of some expressions which escaped from the unfortunate woman during the torture, to condemn her as a Judaic heretic, in order to confiscate her property, which was considerable. Her memory, her children, and her descendants in the male line were declared infamous, her bones and effigy were burnt, and her property confiscated."—(*Llerente*, c. xviii., p. 171.)

POPERY AND PROTESTANTISM ; OR, ITALY AND ENGLAND COMPARED.

Lord Burleigh, the celebrated Secretary of State to Queen Elizabeth, says, in his *Advice to his Son*, "Suffer not thy sons to pass the Alps,* for they shall learn nothing there but pride, blasphemy, and atheism."—(*See Von Raumer's Contributions to Modern History*, 1836, letter 69, p. 440.) Two hundred years

* That is, to travel into Italy.

after, Mr. Eustace, a Romish priest, who travelled into Italy in 1802, was struck with the depraved state of morals in that country. He asks, "May it not be ascribed to the corruptions of the national religion, to the facility of absolution, to the easy purchase of indulgencies?"—(*Classical Tour*, vol. 3, p. 131.)

On the other hand, the Abbé Gregoire, who was Bishop of Blois in France, under the *constitutional* system, made these remarks to a friend, during a visit to England in the same year, 1802:—"The thing which gives me the greatest pleasure in your institutions is, the general appearance of moral conduct that everywhere prevails; the astonishing observance of the Sabbath, the respect for religion," &c.—(*York's Letters from France*, 1814, vol. 1, p. 173.)

Italy was then, as it has always been, the head-quarters of Popery, and England of Protestantism. Yet as one Romanist condemns Italy, so another praises England, on the ground of morality. Instead, then, of helping to Romanise England, how much better it would be to devise means for Protestantising Italy.

MARVELLOUS DIMINUTION OF THE ROMISH CLERGY IN EUROPE.

(From "*L'Echo di Savonarola*," p. 239.)

In 1757 there were found in France alone not less than 300,000 priests and friars. In 1829, the number of them did not surpass that of 108,000. For many and various causes, the *personel* of the clergy in Europe has been greatly reduced. Referring to the list, we find that the number of the ecclesiastics, in proportion to the population, has diminished:—In Rome, in 65 years, *three-fourths*; in Portugal, in 31 years, *five-sixths*; in Sicily, in 51 years, *four-fifths*; in Bavaria, in 28 years, little less than *half*; in France, in 67 years, *five-fifths*;* in Switzerland, in 37 years,

* An evident misprint.—Ed.

a *third*; in England, in 133 (?) years, *two-thirds*; in Russia, in 33 years, *two-thirds*; in Denmark, in 20 years, *one-half*; in Sweden, in 60 years, a *third*. The total diminution of the Romish clergy in Europe amounts to 855,000.

These statistics will afford abundant materials for useful reflection, but we consider it best to leave them to the wisdom of our readers.

ROMANISING TENDENCIES EXPOSED.

BY AN OXFORD PROFESSOR.

The Rev. Dr. Ogilvie, Professor of Pastoral Theology at Oxford, and formerly Tutor of Balliol College, where Tractarianism has ripened most abundantly into Romanism, has lately published a volume of Sermons, in which he exposes the disingenuous nature of that system with the accuracy of an eye-witness.

“ Whither can we turn our eyes without beholding the disastrous results of first overlooking, and then forgetting, the boundaries that separate *truth* from *falsehood*, *right* from *wrong*, without perceiving that *uprightness* and *plain-dealing* are on every hand yielding and giving way to *equivocation*, and *fraudulent concealment*? Who amongst us is not familiar with examples of language employed for the purpose rather of *disguising* than of *sincerely expressing* the meaning of the speaker or writer who uses it? Who has not to mourn over instances that have been presented to his view, of appeals seemingly earnest, of reasonings apparently implying a firm conviction in the minds of those who uttered them, suddenly and coolly *recalled* as if they had been put forth in jest, or to try experiments on the credulity and implicit obedience of eager followers? * * * * Verily from ourselves, as from the people of God of old, ‘ judgment is turned away back-

ward, and justice standeth afar off; for *truth* is fallen in the street, and equity cannot enter.”—Isaiah lix, 14.

It is impossible not to recognise, in this description, the likeness of the *crimps* who *recruit* for Rome.* Those who have any doubt on the subject will find it removed by a perusal of the whole sermon.—See *Sermons*, 1847, 8vo., 5, 2, on Ephes. v., 15—17; p. 38—41.

In the same sermon, p. 96, the author warns his younger hearers against enjoying, with devotional intentions, “the vain repetitions, the superstitious ceremonies, of which all traces have been banished from our formularies, and to which no kind or degree of sanction is given by our church.”

This sermon was preached with the view of counteracting some of the Romish manoeuvres now practising in Oxford, by means of Tracts, and doctrinal treatises adapted from Popish to English use. A proposal to publish a “Commentary on the Bible” has also been announced, against which the learned Professor has faithfully cautioned his readers.—p. 47, note.

FRUITS OF THE NUNNERY.

A correspondent of the *Southern Telegraph* gives the following narrative, under date Pittsburgh, July 15, 1835 :—“On another hill, in the rear of Alleghany Town, and in full view of Pittsburgh, is a [Roman] Catholic NUNNERY, one of those schools of superstition, tyranny, and pollution, which are rising up, as by enchantment, in every part of the West. An event has recently occurred in this, which has produced some indignant feeling in this community, and has induced *the whole Sisterhood, with the Priest, to abandon the buildings*, at least for a time. The facts, I under-

* Not only in our Universities, but in society generally. Beware of all such!

stand, are substantially these :—A gentleman, residing at the East, placed a daughter in the NUNNERY to be educated, with the expectation that she was to visit him occasionally. Much time elapsed, no visit was made, and not being able to get any satisfactory information respecting his daughter, he came to the NUNNERY to see her. The lady superior told him she was not at home; he insisted on knowing where she was, and was finally told she was sick in bed, and could not be seen; he demanded a sight of her in a spirit which the lady superior thought it imprudent to attempt to resist, and being shewn to her room, behold, there was his once healthy and promising daughter with AN INFANT!!”

These are the establishments which the Popish Priests are so anxious to erect in this kingdom. And these are the establishments to which Protestant parents send their daughters to be educated! *Proh pudor!*

THE CHEVALET, OR BURRO.*

Although Llorente professed not to describe the modes of torture, yet, in detailing the case of the Licentiate Salas (who was imprisoned, in 1527, on the charge of some irreligious expressions uttered in the heat of dispute, and for which he blamed himself soon after), he enlarges upon those tortures to which the prisoner was subjected.

The notary's attestation of the process states that the torture was begun, but not finished. “If this execution (asks Llorente), was but the beginning of the torture, how was it to finish? By the death of the sufferer? In order to understand this statement, it is necessary to know that the instrument, which in Castilian is

* See Cut, p. 186.

called *escalera*, (and which has also the name of *burro*, and is translated by the French word *chevalet*), is a machine of wood, invented to torture the accused. It is formed like a groove, large enough to hold the body of a man, without a bottom; but a stick crosses it, over which the body falls in such a position that the feet are much higher than the head; consequently a violent and painful respiration ensues, with intolerable pains in the sides, the arms, and legs, where the pressure of the cords is so great, even before the *garrot* has been used, that they penetrate to the bone.

"If we observe the manner in which the people, who carry merchandize on mules, tighten the cords by means of sticks, we can easily imagine the torments which the unfortunate John de Salas must have suffered."—Chap. xiv., p. 122.

"Salas was put by the shoulders into the *chevalet*, where the executioner fastened him by the arms and legs with cords of hemp, of which he made eleven turns round each limb." While he was undergoing this torture, that of water was also employed, which is poured into the throat, so as to impede respiration, in a position itself the most unfavourable to it.

"The introduction of a liquid is not less likely to kill those whom the inquisitors torture, and it has happened more than once. The mouth, during the torture, is in the most unfavourable position for respiration, so much so, that a person would die if he remained several hours in it; a piece of fine wet linen is introduced into the throat, on which the water from the vessel is poured so slow, that it requires an hour to consume a pint, although it descends without intermission. In this state the patient finds it impossible to breathe, as the water enters the nostrils at the same time, and the rupture of a blood vessel in the lungs is often the result.—*Llorente*, c. xiv., p. 122.



THE MOUSE AND THE WAFER.

"Si hostia consecrata dispareat, vel casu aliquo ut vento aut miraculo, vel a MURE accepta, vel alio animali, et nequeat reperiri, tunc altera consecratur * * et illud animal si capi potest, occidatur et comburatur, et cineres ejiciantur in sacrarium vel sub altari."—*Missale Romanum ex decreto sacrosancti Concilii Tridentini restitutum. Pii v. Pont. max. jussu editum.*

"If the consecrated host (or wafer) disappear, being taken away by some accident, as by the wind, or a miracle, or a mouse, or any other animal, and cannot be found, then let another be consecrated; and let that animal, if it

can be taken, be killed and burnt, and its ashes cast into the Sacrament, or under the altar."—*Roman Mass-Book restored by the decree of the most holy Council of Trent, edited by command of Pope Pius V.*

The preceding Cut exhibits the great idol of the Church of Rome, the consecrated wafer, under the paws of a hungry mouse—in the background a priest and one of the chapel servants appear hastening forward to execute the murderous decree of mother church against the sacrilegious devourer of their deified paste. We may exclaim with Anne Askew,—“Alas! poor mouse!” The bigoted adherent to Romish absurdities may fret and rage against such a representation, but the extract from the Missal, which stands at the head of this article, shows that, in making it, we have not given unlicensed play to our imagination.

In connection with the above quotation from the Missal, the Council of Trent having asserted that the wafer is changed, by the words of consecration, “really and substantially into the body, blood, soul, and divinity of **JESUS CHRIST**,” so that the substance of the wafer no longer remains; and having pronounced two anathemas or curses against any one who should have the audacity to believe his own senses, in opposition to this impious dogma, goes on to decree:—“If any one shall deny that the **WHOLE CHRIST** is contained in the venerable sacrament, under each species, and, when a separation is made, **UNDER EACH PARTICLE OF THIS SPECIES**, let him be accursed.”—*Conc. Trid. Sess. xii. can. iii.* We wish our readers to notice more particularly, in these extraordinary statements of the Missal and the Council, the sentences which are printed in small capitals. From the latter of these it appears that, according to the doctrine of the Romish Church, the whole Deity and manhood of **CHRIST** are contained in *each* of the countless particles into which a consecrated wafer may be broken. The other statement, extracted from the Missal, admits the fact that a consecrated wafer may be *devoured by a mouse*; that little animal, as every one knows, nibbles its food, detaching a very small particle from the substance on which it feeds by each bite; hence it follows that every movement of the jaw of the heretical mouse, who preys upon a consecrated wafer, by separating a particle of the paste,

forms a new CHRIST; and so, before the little animal has finished its meal, it may have more human bodies, and Deities too, in its stomach, than it would be easy to number. We have heard the absurd expression, "a whale in a butter-boat," used to describe a thing beyond the range of all probability, but the dogma which requires us to believe that the stomach of a tiny mouse may contain hundreds of human bodies, and Deities to boot, at the same moment, out-Herods Herod for absurdity. Thus TRANSUBSTANTIATION is *disproved* by A MOUSE.

We suppose that the practice of Roman Catholics, in suffering the wafer to melt away on their tongues, instead of chewing it with their teeth, is designed to provide against the absurd consequence to which we have alluded. Let every Roman Catholic who reads this paper, think upon this: let him, the next time the priest places his god upon his tongue, to be dissolved in his saliva, remember that, by an imprudent movement of his teeth, he may have as many men and as many gods in his mouth, at the same time, as there are fragments of the wafer; and let him, as he values his reputation for common sense, emancipate himself from a system which gravely proposes such filthy and blasphemous absurdities to his acceptance as Divine truths.

THE DEVIL COUNTERFEITED BY A ROMISH PRIEST.

"You will not listen to your pastor," said a Romish curate of the Arrondissement of Wissembourg (Lower Rhine). "Well, then, you shall listen to the *devil*. He is no longer in hell; he is upon earth, and I can adjure him to present himself wherever I wish. You have only to come here again next Sunday and you shall see him." For that day he commanded a particular service, from which care was taken to exclude those children who had not been confirmed, probably to spare them from being too much frightened. On the day appointed a numerous congregation was convened; the curate summoned the *devil*; the door of the sacristy immediately opened, and

a figure of Satan appeared enveloped in the *hide of an ox; armed with horns, and dragging a long tail!* He ascended the pulpit which the curate had just quitted. "Tell us," said the curate, "tell us, Satan, who are those that are found in your hell?" "Jews and heretics," replied he, in a hollow, sepulchral voice. And *who was this prince of darkness in disguise?* THE CURATE *of a neighbouring village*, as was soon discovered to the great scandal of most of the persons present. A complaint, it is said, has been lodged before the judicial authority of Wissembourg, against the authors of this profanation of a place consecrated to Divine worship. The *tanner*, who *furnished the hide*, asserts that he was ignorant of the use for which it had been demanded of him.—*Universal Ecclesiastical Gazette, Darmstadt.*

THE WAFER GOD.

Among the *Pagans*, there were little odds
Between their *fuel* and their *wooden gods*;^{*}
The *log* that in their wood-yard lay might prove,
As chance should hit, a *billet* or a *Jove*.
'Tis as it haps, he's *worshipp'd* or he's *burn'd*;
Or to a *god* or to a *gate-post* turned.
Of the like folly we may *PARIS* blame,
Their *Deity* and *dumpling* are the same.
"This *wafer's* God," they say, "or something better;"
Then on its *fellow* spit to seal a letter.†
The *god of wood* is much to be preferred—
There's *nose*, and *eyes*, and *cheeks*, and *chin*, and *beard*;
He makes, at least, a *figure* in a house—
The *wafer's* scarce a morsel for a mouse.

^{*} Isaiah xlv., 9—21. † A fact.

Yet PAPISTS say, he's here at once, and there !
 GOD, *wafer*, every thing, and every where !
 And if the *Deity*, it must be so—
 A *god* in *bread*, a *pellet* in the *dough* ;
 'Twill serve to cram a *pullet* or a *saint*—
 A PAPIST *save*, or damn a Protestant.
 But the dispute will be, the god *who* makes ?
 Or he who *blesses* it, or he who *bakes* ?
 The *baker* in this godhead has a share,
 For while 'tis *dough* the godship is not there ;
 But, "Hocus pocus,"* by the Friar said,
Divinity's transferred into the *bread* !
 Thus *priest* and *baker* must together join,
 And *dough* be *baked* and *blessed* to be divine ;
 But in this job the *priest* excels the *baker*,
He makes but *bread*, the other **MAKES HIS MAKER** ! !
 All Protestants are worse than infidel
 Not to believe what's so impossible ! ! !
 " *It cannot be !*" and that is reason good
 Why PAPISTS swear 'tis godhead, flesh, and blood !
 That faith's not worth a fig, which can't dispense
 With things that *give the lie to common sense*.
 "'Tis *against reason*." Is it ! That's enough :
 A Popish creed demands no better proof.
 Have ye not seen at the fair Bartholomew
 High Germans, with light fingers, wonders do
 With cup and balls ? Beneath the conjuring cup
 He puts a *buckle*, and a *ball* turns up !
 So here, the Popish priest, by trick as odd,
Puts in a wafer, and *pulls out a GOD* ! ! !

* The well-known corruption of "*Hoc est corpus*."

TRICKS OF THE JESUITS IN A LADIES' BOARDING SCHOOL.

The city of Lyons was troubled, a few weeks ago, by singular rumours, which are not yet fully explained. A report spread all on a sudden, that unaccountable scenes had taken place in a boarding-school of young girls, *kept by nuns*. Those young girls stated *that the devil had appeared to them in the convent*; that he came *at night* and menaced them; that he put a rope round their necks to strangle them; that he had inflicted on them different wounds, &c., &c. And they showed *their hands pierced with nails*, the *marks of a rope round their necks*, and other signs, which proved that these appearances of Satan were not vain dreams of their imagination. The parents and friends of these young girls immediately supposed that there was some scheme of deception beneath these manifestations of Satan, and *perhaps a design to commit the most indecent outrages*. The public voice immediately attributed it to the *priests*, so much are they decried and hated. "Yes," said the inhabitants of Lyons, "it is the *priests* who have thought of making the devil* appear in order to frighten these young girls, to fanatise them, and, who knows, perhaps to dishonour them. They alone are capable of these infernal stratagems." And the incensed multitude ran up and down the public streets, crying "*Down with the Priests!*" "*Down with the Jesuits!*" "*Down with the Convents!*" The civil and military authorities were obliged to interfere. If the fury of the populace had not been checked, *they would have demolished* the house in which these mysterious appearances had taken place. The magistrates have ordered the establishment to be closed, and an investigation to be commenced. The lady superior and other nuns have been thrown into prison. *A popish ecclesiastic* is also involved in this dark affair. The journals of Lyons have

* There are several well-authenticated accounts of similar tricks by the Priests, Monks, and Friars, JETTER for instance.

remarked that since the police have kept watch the devil has ceased to make his appearance. We shall see whether the legal tribunals will tear aside the veil which covers this strange occurrence. Generally, where members of the clerical body are indicted for some scandalous affair, they have sufficient influence to secure the silence of the magistracy. They set to work their agents, their protectors, their friends at court, and thus stifle revelations which threaten to compromise them. But at Lyons the population is so exasperated, that it will be difficult to employ this method. If the authors of these odious attempts are not duly punished serious disturbances may arise.—XXX. *Evangelical Christendom, I., p. 322, 323.*

THE JESUITS AND TRENCHARD-STREET CHAPEL, BRISTOL.

(Continued from page 161.)

Bishop Baines having, on his own authority, taken away the Bristol Mission and property from the Society of Jesus, and quietly settled the Franciscan Friars, the Rev. F. Edgeworth and the Rev. P. O'Farrell, in possession of the same, is stated to have acted in direct opposition to the Regulation of Benedict XIV.—in opposition to the solemn engagements of his predecessors with the founder and his heirs—in opposition to the principle of justice, as respects the sums advanced towards building and forming the establishment—and in DIRECT VIOLATION OF HIS OATH.*

Bishop Collingridge, it appears, *endeavoured*, a short time before his death, to repair the blunders he had committed in the Bristol Mission, by restoring to the right owners the property of the Mission, of which he had deprived them, but acknowledged, in his letter from Cannington, under date October 27, 1827, his inability to effect it. No sooner had the usurpers obtained possession of the property, than they began to make sundry alterations in the premises, particularly the chapel, "the leading feature of which was, *the separation of the rich from the poor*;" inflicting, too, a *pecuniary* tax upon the poor of about fifty per cent. !!!†

* Smith's Jesuitism and Friarism, p. 28.

† Johnson's Letter to the Rev. P. O'Farrell.

In 1828, the Rev. Mr. Rowe was sent from Stonyhurst, to take charge of the Mission. His stay was of short duration. He remained but two years. In 1832, the galleries of the chapel, in which the school children were accustomed to sit, were removed, the public examination in the catechism was abolished, and the *pastoral* instruction of the children altogether neglected. In 1835, the schools were in so sad a condition, that there remained *neither books nor slates*, and only *four* catechisms for the whole school.

That vile system, of DENUNCIATION FROM THE ALTAR, appears to have been about this period again introduced, in language the most violent, characteristic of that bloody, persecuting Church, whose spirit of meekness and Christian charity shines forth with such lustre in the decrees of Lateran and the fires of Smithfield. For a series of years Trenchard-street Chapel has afforded to the public a striking instance of Roman Catholic ideas of OATHS and justice.

VARIETIES.

POPERY HEROIC.—The poet says—

“One murder makes a villain, millions a hero.”

If so, what an heroic character does Popery deserve throughout the world!

THE FORTUNATE CURSE.—Old Fuller, who is an honest and discerning writer, observes, concerning the excommunicating of our King John by Pope Innocent III., “five years did King John lie under this sentence of excommunication, in which time we find him more fortunate in his martial affairs than either before or after. For he made a successful voyage into Ireland, and was very triumphant in a Welsh expedition, and stood on honourable terms in all foreign relations.”—*Church History*, vol. i., p. 337. It seems as if blessings and curses changed places when the Pope pronounced them, and that what he *bound* on earth was *loosed* in heaven. Since his *curse* proves so fortunate in one instance, the greatest service he could do us, at any critical time, would be to thunder out a bull of excommunication against us.

THE
BRISTOL PROTESTANT.



INQUISITION.—TORTURE BY FIRE.

It is well that Protestants should know what Papists intend to do with them when they once more gain the ascendancy, should God, for the punishment of our *unthankfulness* for our religious mercies, ever permit such an awful visitation. The above cut represents one of those multiplied species of horrible cruelty which they perpetrate upon *BIBLE-loving, sin-hating* Protestants. It is a kind of torture which seems to be peculiar to the members of the so-called "*Holy Roman Catholic Church*." No heathens have yet been discovered

who have been known to adopt it. It is termed the "*Torture by fire.*" They order a large iron chafing-dish, full of lighted charcoal, or other fire, to be brought in, and *held close to the soles of the feet* of the person to be tortured. *The feet are greased over with lard* that the *heat of the fire may more quickly pierce through them.* The intolerable pain which this occasions may be more readily conceived than described. Such is Popish *charity*—such is the religious *toleration* which they afford to those who differ from them, and oppose their monstrous lies and absurdities!

CELIBACY OF THE CLERGY.—HORRIBLE MURDER BY A POPISH PRIEST IN FRANCE.

On Monday last the Court of Assizes, at Toulouse, entered upon the trial of a case which has excited the most painful sensation in that city and the adjacent districts for miles round, and which promises to be one of the most extraordinary ever taken cognizance of by any tribunal. This interest, painful and appalling though it be, exists not only in the circumstances of the crime itself, but also in the manner in which it was brought home to the individual charged with its perpetration. For, although we have not received the result of this judicial inquiry, there can be no doubt that the person accused of the deed will be found guilty by the jury; and it is most probable that their verdict will have been delivered before this narrative appears in print. The victim of the double crime of rape and murder was a young female of fifteen, named CECILE COMBETTES; and the accused is a PRIEST, named LEOTADE (otherwise Louis Bonafons,) belonging to the "brotherhood of the Christian Doctrine at Toulouse."

We must preface our recital by stating that the establishment occupied by the brotherhood is called the "Community," and consists of two large houses and several smaller buildings, having vast court-yards and gardens attached to them, and overlooking the Rue Rignet (Rignet-street). Separated by a wall from the principal garden, is the "Cemetery of Saint

Aubyn ;" and forming the boundary of another side of the garden, is a row of out-houses, consisting of stables, cow-sheds, granaries, and a sort of barn, where provender for the cattle is kept. These few particulars must be kept in view, in order to render the ensuing narrative completely intelligible.

CECILE COMBETTES was the daughter of humble but honest and industrious parents, dwelling in the city of Toulouse. She was apprenticed in April, 1846, to M. CONTE, a bookbinder, and would have finished her period of service in the same month of the year 1847—that is to say a few days after the one on which the deplorable catastrophe occurred that deprived her of life. As stated above, *she was only fifteen years old*; and we may add that she was short for her age, but well formed, and graceful in her deportment. Her disposition was amiable, her principles virtuous; and she was beloved by all who knew her.

We now come to the history of the crime itself. On the 16th of April, 1847, at half-past six o'clock in the morning, a person named RASPAND entered the "Cemetery of Saint Aubyn," accompanied by LEVEQUE (the porter of the burial-ground), and a M. LABOQUE (a carpenter of Toulouse). They were proceeding towards the chapel, the door of which faces the wall separating the cemetery from the garden of the "Community of the Christian Doctrine," when they beheld the body of a female at a little distance; indeed, within a few paces of the wall itself. The body was lying with its face downward, and in a position which seemed as if the female had knelt down first, and then fallen forward until the elbows touched the ground. RASPAND moved the corpse in the least degree so as to obtain a view of the countenance, when the features of CECILE COMBETTES were instantly recognised by himself and his companions. An alarm was raised; and in due time the Judge of Instruction, the Commissary of Police, and other authorities, were upon the spot.

A strict, laborious, and skilfully conducted investigation now commenced. The first question that arose was—had the body been brought thither, and there deposited in the position in which it was found? A variety of circumstances, fully detailed in the voluminous indictment from which this narrative is abridged, forbade that hypothesis; and other

circumstances, each infinitesimally minute in itself, but admirably combined by the keenness and shrewdness of the authorities, established the fact that the body had been thrown over the wall from the garden of "the Community." The authorities accordingly entered the grounds belonging to that monastic establishment; and, on examining that portion of the garden which was just behind the part of the wall where the body was supposed to have been thrown over into the cemetery, they found two distinct marks, or rather holes, formed by the lower extremities of a ladder. There were several ladders in the "Community;" and all were immediately examined; but only one out of the number fitted the exact position of the holes. All these circumstances proved that the corpse of CHLOE COMBETTES had been thrown from the "Community" garden into the cemetery; and as, in the meantime, the medical man had discovered that the victim had been murdered by repeated blows on the head, after being previously violated, it now remained to detect and mark out the criminal from amidst the numerous ecclesiastics, novices, and their retainers, dwelling in the "Community."

About the garments of the murdered girl, had been discovered two or three pieces of hay or straw; this fact led to an examination of the barn where the provender for the cattle was kept; and there the authorities found ample proofs to convince them that this out-house had been the theatre alike of the rape and the murder. The medical inquest had shown that there were some stains on the linen of the deceased, corresponding in appearance with some found on other linen in the laundry of the "Brotherhood." Now the authorities fancied that they had found a clue to the murderer; and, indeed, after a great deal of trouble, they succeeded in ascertaining that the shirt just alluded to had been worn by Brother LEOTADE, a member of the "Community," and aged 35. The magistrates next visited the dormitories; and they discovered that the only one from which the occupant might let himself out into the gardens by night, was that tenanted by Brother LEOTADE. Other circumstances, trivial when viewed separately, but important when taken as a whole, increased the weight of suspicion already attached to that ecclesiastic; and the authorities pursuing their investigation, learnt that he had been

seen in the corridor of the establishment on the evening of the 15th of April, 1847, in company with CECILE COMBETTES. It then appeared that M. CONTE, the girl's master, was in the habit of binding books for the brethren, and that CECILE had been sent for, on the evening in question, to receive an order from Brother LEOTADE. The magistrate next proceeded to inquire into the pursuits of the accused on the same day when the murder was discovered ; and it appeared that he went out at an early hour, immediately after a rumour had been circulated in the "Community" that the body of a female had just been found in the cemetery, and before it was known in that establishment who the victim was. Nevertheless, LEOTADE is proved to have visited M. CONTE, and to have said to Madame CONTE, her husband being absent, "Who is this girl of whose murder they are talking ? Did she belong to your workshop ?" From CONTE's dwelling, LEOTADE proceeded direct to a confectioner named LAJUS, and to him he said, "This CONTE is a bad man ? If I had known the history of his former life, he never should have bound any books for us ;" and the ecclesiastic then threw out certain innuendoes to the effect that CONTE himself had murdered the girl,—adding, "Of course, no one can say positively that it was he ; but——"

Now, it was proved that, so far from brother LEOTADE having, as he would have had M. LAJUS infer, discovered certain scandalous particulars regarding CONTE's early life, the fact was, that the priest had always known them, and *forgiven him for those transgressions*. The matters referred to were the seduction by CONTE of his own sister-in-law, and his cruel treatment towards her father ; but the man had repented of his misdeeds, had *been pardoned by the "Community,"* and for some years past had led a moral, upright, and honest life. Thus the affected ignorance of LEOTADE respecting those affairs, and his pretence to have learnt them for the first time on that memorable morning, together with his anxiety to make them a ground for throwing upon CONTE the suspicion of the murder—and all this when, had he been really innocent, he could not have known that the victim was one of CONTE's apprentices at all—only tended to make the case look darker against him. He was accordingly arrested ; and when questioned relative to the shirt, his

remarks to Madame COMTE, his conversation with M. LAJUS, and other suspicious matters, he gave such contradictory answers, and uttered so many falsehoods, that the Judge of Instruction eventually committed him for trial.

Such is the brief narrative of this romantic, but dreadful affair. The general belief has been hitherto, that LÉOTADE must have *enticed the girl to accompany him from the corridor*, where they were seen together, into the gardens, in order to visit the rabbits in one of the stables—that he allured her into the barn, and there perpetrated the double crime of violation and murder—and that, leaving the corpse in the outhouse until the middle of the night, he stole out of his room, and by means of the ladder, threw the body into the cemetery, where it was discovered.

In consequence of the delays which LÉOTADE has himself aided to interpose, by putting in force all the forms of the criminal tribunal for the purpose, the trial has stood over until Monday last, on which day, as above stated, it commenced at Toulouse. The indictment, from which we have taken this narrative, is most voluminous, and forms a large octavo volume; it is moreover illustrated with diagrams descriptive of all the localities mentioned in the lamentable history.

The Court has been greatly crowded during the trial, and thousands have been unable to catch a glimpse of the criminal.

The people of Toulouse have become so excited at the disclosure made at this trial that they have sacked the establishment of the Christian Brethren in that town.

The General of the order has summoned the brethren to tell the truth, no matter what may be the consequences, and not dare to screen the murderers of the unfortunate CECILE COMBETTES.—*Morning Herald*, 2nd March, 1848.

LABOUR IN VAIN.

There is an old painting in Dr. Williams's library, Red-cross-street, London, copies of which are to be met with in other collections, which exemplifies the proverbial expression of "*Labour*

is vain." The principal Reformers are represented as seated at a table, on which is a *lighted candle*, as the emblem of the REFORMATION. On the other side of the table is a group, consisting of the Pope, a Cardinal, a Friar, and a beast like a Wolf, which last is understood to represent the Devil. They are trying to *blow out the light*, and the Friar, in addition to his breath, is *throwing holy water* at it with a spoon.

An engraving from one of these paintings is given as the frontispiece to Williams's "Dictionary of all Religions," with this appropriate motto, "*We cannot blow it out.*"

The portraits are as follow :—Sitting next to the table are Wickcliffe, Huss, Luther, Melancthon, Calvin, and Beza ; behind them are Jerome of Prague, Bucer, Zuinglius, Zanchius, Bullinger, Peter Martyr, Ecolampadius, and Knox. Some copies have in the right hand corner, a portrait of William Perkins, an eminent English divine of the time of Queen Elizabeth.

A SPORTING PRIEST.

(From the Standard.)

The following advertisement of the sale of the effects of the late Rev. Thomas Maguire, who lately died of "gout in his stomach," as the *Freeman's Journal* says,* caught in his attendance upon the poor, proves that a priest could make himself comfortable even in Leitrim, probably the most miserable county of the miserable province of Connaught, notwithstanding all the sufferings of 1846-7. We give the advertisement, exactly copied from the *Fermanagh Reporter*, except that we are under the necessity of omitting a handsome woodcut of a coursing-match with two of the Rev. deceased's greyhounds, whether young Lady Harkaway, Dash,

* It is now suspected that he was poisoned by his housekeeper.—Ed. B. F.

Smiler, or Doctor, or Waiting Maid, the artist does not furnish any means of guessing :—

“ To the Sporting World.

“ Interesting and Important Sale by Auction.

“ Edward Nolan, Auctioneer, Enniskillen,

“ Has received instructions from the Trustees of the Rev. T. MAGUIRE, of Ballinamore, County of Leitrim, to bring to competition that Rev. Gentleman's universally valued and justly prized kennel of pure-bred Greyhounds.

“ TO BE SOLD BY AUCTION,

“ On Wednesday, the 5th of January next,

“ At Ardum, near Ballinamore,

“ His entire household furniture, valuable library, phaeton, tax-cart, hayyard, farming implements, black cattle. Amongst his horses is a truly-admired thorough-bred bright bay filly, rising four years old, combining unusual muscular formation and perfect points, got by Mr. Ferguson's celebrated Harkaway out of the distinguished Maid of the Mill, by Roller.

“ GREYHOUNDS.

“ No. 1.—Young Lady Harkaway, out of the Old Lady, who beat Dr. Dogglas's Heather Jock for 300 guineas, by the distinguished dog Tyrant, from Old Lady Harkaway, and the celebrated dog Old Tyrant, by Bounce.

“ No. 2.—Dash, by True Blue, the son of Lady Harkaway, off the celebrated Mitch Leech, by Dr. Browne's Sport, as noted in *Bell's Life*.

“ No. 3.—Blackbird, full sister of Dashaway.

“ No. 4.—Smiler, full brother to Dashaway and Blackbird.

“ No. 5.—Doctor, by *Molly Maguire* and Tyrant.

“ No. 6.—Waiting-Maid, full sister to Doctor.

“ Sale to commence at 11 o'clock.

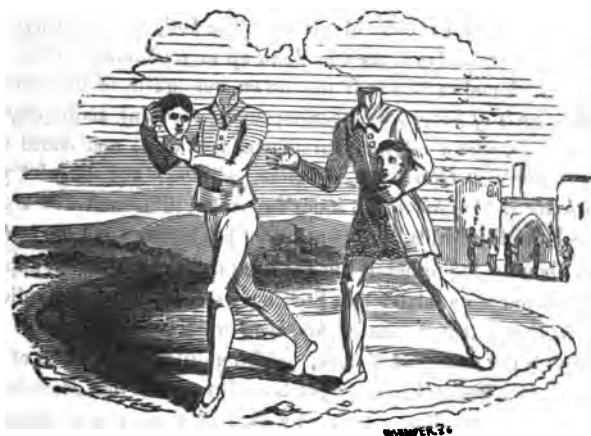
“ Terms—Purchasers to pay 5 per Cent. Auctioneer's fees.

“ A Catalogue of the Library can be had from Mr. Connolly, Printer, Ballinamore; or Mr. Nolan, Auctioneer, Enniskillen.

“ Dated 21st December, 1847.”

Not a year ago a Roman Catholic priest denounced, in a letter to a member of Parliament, the hard hearted selfishness of a gentleman of large fortune, giving as proof of the charge, the fact that the gentleman in question persisted in keeping up his hunting stud and kennel of hounds amid surrounding famine. The charge turned out to be A LIE, as such charges, preferred by such parties,

commonly are, the accused party having long before dismissed his stud and destroyed his hounds ; but were it true, the case is not so strong as that of Father Thomas Maguire, vouched as we have it by the reverend person's trustees.



SAINTS DENYS AND CLARE.

St. Denys had his head cut off, he did not care for that,
He took it up and carried it two miles without his hat.

LYING LEGENDS form a great part of the Popish belief, indeed, the description of ANTI-CHRIST, as applied to Popery, would not be complete without them. We should not be at all surprised, should Popery ever gain the ascendancy, which God forbid, if the Pope in council were to declare that the stories in "The Arabian Nights' Entertainment," "Gulliver's Travels," "The Tale of a Tub," and

"Little Red Riding Hood," were to be received as FACTS on "the true faith of a Christian."

ST. DENYS was beheaded, with some other martyrs, in the neighbourhood of Paris. "They beheaded them," says the Reverend Father Ribadeneira, "in that mountain which is now called *Mons Martyrum* (Mont Martre), the mountain of the martyrs, in memory and honour of them; but after they had martyred them, there happened a wonderful miracle. *The body of St. Denys rose upon its feet, and took its own head up in its hands*, as if he had triumphed, and carried in it the crown and tokens of its victories. *The angels of heaven went accompanying the saint, singing hymns choir-wise, with a celestial harmony and concert, and ended with these words, "Gloria tibi, Domine, Alleluia;"* and the saint went *with his head in his hands* about two miles, till he met with a good woman called Catula, who came out of her house; and *the body of St. Denys* going to her, *it put the head in her hands.*" It appears from an anecdote related by a French physician,* that it was believed of St. Denys that *he kissed his head* while he carried it!!! St. Denys is the patron of France, "which glories in the *relics* of this saint," says Bishop Patrick, "yet Baronius tells us that *Ratisbonne*, in Germany, has long contended with them about it, *and shows his body there*; and Pope Leo IX. set out a declaration determining that the *true body of St. Denys was entire* at Ratisbonne, *wanting only the little finger of the right hand* [which he probably *eat* for a lunch whilst he was carrying his head in his hands], yet they of Paris ceased not their pretences to it, so that here are *two bodies VENERATED* of the same individual saint; and both of them are mistaken if they of Prague *have not been cheated*, among whose numerous *relics* I find the *arm of St. Denys*, the Apostle of Paris, reckoned." The Bishop concludes by extracting part of a Latin service in honour of St. Denys from the Roman Missal,† wherein the

* *Finet on Insanity.*

† *Rom. Missal; Paris, 1630, folio.*

prominent *miracle* before alluded to is celebrated in words to the following effect :—

He fell, indeed, but presently arose,
The breathless body finds both feet and way,
It takes his head in hands, and forward goes,
Till the directing *angels* bid him stay.
Well may the Church triumphantly proclaim
This martyr's death, and never dying fame.

Several *devotional* works contain *prints* representing St. Denys walking with his head in his hands. One of them in particular, entitled "*Le Tableau de la Croix, représenté dans les Ceremonies de la St. Messe,*" consisting of one hundred engravings, by J. Collins, contains a "*trux*" portraiture of this saint.

THE PROTESTANT ALPHABET WITH SCRIPTURE PROOFS.

A—is for ANTI-CHRIST, daring and bold,
Whose wicked behaviour the SCRIPTURES foretold.
He is God's greatest enemy, man's greatest foe,
Thank God that the *marks* of this monster we know.

1 John ii., 18. Col., ii. 18, 19. 2 Thess., ii. 7—10.

B—stands for BIBLE, of all books the best,
Which shows how poor sinners in CHRIST may be blest ;
But no book on earth does vile ANTI-CHRIST dread
So much as the BIBLE, with which souls are fed.

2 Tim. iii., 14—17. Psalm xix., 7—10. 1 Peter ii., 2.

C—stands for CHALICE, or CUP, for the wine
In the Sacrament used, by order divine ;
But the great wicked ANTI-CHRIST, awfully bold,
That cup from the Laity dares to withhold.

Matt. xxvi., 27, 28. 1 Cor. xi., 26—27. Prov. ix., 5, 6.

D—stands for DUNGEON, for DEMONS, for DENS,
Three friends of the POPE, on whom he depends.
The *Dungeon* for saints is, who *Demons* disown,
While ANTI-CHRIST's curses in DENS are made known.

Daniel vii., 21. Rev. xiii., 7, xvii., 6.

E—is EVANGELIST, holy and good,
The people he feeds with right, precious food ;
But ANTI-CHRIST wickedly keeps him confined,
Lest light should break in and unfetter the mind.

1 Tim. iv., 6, 7. Col. iii., 16. 2 Tim. ii., 15, 16.

F—stands for FIRE, and for FAGOT, and FUEL,
The arms of the Papacy, shocking and cruel ;
The means which she uses, her converts to make,
Of those who the precepts of God will not break.

Dan. iii., 4—6. Rev. xiii., 16, 17. Luke xii., 4, 5.

G—stands for GOD, who in CHRIST is made known
As the *Saviour of sinners*, the SAVIOUR ALONE,
Who justifies freely, and saves through CHRIST's blood,
Whoever believes in the WORD of his GOD.

1 Tim. i., 15. Acts iv., 12. Rom. iii., 24, 25.

H—stands for HILDEBRAND, well known to fame,
By his murderous hate of the PROTESTANT name ;
His *life* was so shocking, his *death* so unblest,
That his name for all wickedness stands out confessed.

Psal. i., 1—3. Rom. i., 29—32. Acts. ix., 1.

I—stands for INDULGENCE, a wicked device,
Which ANTI-CHRIST got from the father of lies ;
By this he pretends men's sins to remit,
But he plunges them deeper in hell's awful pit.

1 John i., 7. Mark ii., 7. Heb. ix., 22.

J—is POPE JOAN, with her *babe* in her arms,
The mention of whom fills the Pope with alarms ;
But Popish *succession* can never be proved,
If JOAN and her BABE from the list be removed.

Rev. xvii., 3—6.; xviii., 4, 5. Heb. xiii., 4.

K—stands for KNYS, of the kingdom of heaven,
Which CHRIST, by his GOSPEL, to sinners has given :
By that blessed Book I may surely divine
My portion hereafter—*what* kingdom is *mine* ?

John xx., 21—23. 1 Peter i., 3—5. Luke xii., 32.

L—stands for LUTHER, the renowned monk of old,
Whom GOD, in His mercy, brought from the Pope's fold :
By BIBLE enlightened, his heart changed by grace,
No longer to ANTI-CHRIST would he give place.

John v., 39. Col. i., 2—14. 1 John v., 18.

M—stands for MARY, and awful to say,
To her more than GOD does ANTI-CHRIST pray ;
His *goddess* she is, and it can't be denied,
That for *once* unto GOD, to HER *ten times* he cried.

Jer. vii., 18, 19. John iv., 24. Matt. vi., 7, 8.

N—stands for NUN, whom the priests so deceive,
That father and mother they *wantonly* leave.
St. BRIDGET has told us what they will become,
Who go to the priests, and leave their own home.

Col. iii., 20. Mark vii., 8—13. Matt. xxiii., 15.

O—stands for OIL, which for UNCTION is used
By the Priests, who GOD's WORD have so greatly abused :
Not knowing the SCRIPTURES, they *err through the letter*,
Did they study the BIBLE, they'd soon know much better.

James v., 14, 15. 1 John ii., 20. 2 Cor. i., 21, 22.

P—stands for POPE, the great ANTI-CHRIST's name,
St. John has disclosed him, *St. Paul* does the same.
 His reign has been long, but it draws to a close,
 Against him and his people the LORD utters woes.

Rev. xvii. and xviii. Dan. xii., 10—12.

Q—stands for QUERY, expressing a doubt ;
 Old ANTI-CHRIST's tricks may soon be found out ;
 When once man, awakened, engages his mind,
 Through GOD's WORD and SPIRIT, the truth he will find.

Isa. xxxiv., 16. Hosea vi., 8. John vii., 17.

R—stands for RELIC, old *bones*, rag, or pot,
 Belonging to ANTI-CHRIST's saints, or what not ;
 The religion of Rome's such nonsensical stuff,
 If you *pay* for the RELIC, why—that's quite enough.

Rom. i., 25. 2 Thess. ii., 9—12. Isa. xlv., 20.

S—stands for SCAPULAR, tawny and square,
 Prepared by the Virgin, as Papists declare ;
 'Twill save from the cholera, put out a fire,
 Yea, save you from sin, says the ANTI-CHRIST liar.

Psaln iii., 4, xci., 4—10. 1 Kings, xviii., 22—29.

T—stands for that which the Romanists call
 TRANSUBSTANTIATION, the worst trick of all ;
 When, after adoring a *God made of wheat*,—
 What they just before *worshipped*, they hasten to eat.

Luke xxiv., 29, 40. Matt. xv., 16, 17. Rom. xiv., 17, 18.

U—stands for UNCTION, the priests it apply
 To eyes, nose, and mouth, when they think men will die,
 As if a poor sinner in *death* were more easy,
 Because the foul priest had just made it greasy.

Isa. xxviii., 15—17. Amos ii., 4. Jer. xvi., 19—21.

V—stands for VIPER, an emblem of sin ;
 When first you look at it, no doubt you'd begin,
Deceived by appearance, to fancy it good :—
 'Tis the seed of the serpent, 'tis ANTI-CHRIST's brood.

John vii., 24. 2 Cor. xi., 14. Gen. iii., 15.

W—stands for WAFER-GOD, made by a baker,
 Which the priest, having blessed, regards as *his Maker* ;
 A god which they say by a *mouse* may be *eaten*,
 For mice, we all know, like things that are wheaten.

Acts xix., 26. Jer. x., 3—5. Psalm cxv., 2—9.

X—stands for CHRIST, the *sole Saviour* of men,
 Who died on the CROSS : but the Papists again
 Would crucify JESUS, and each night or day
 A sacrifice offer for such as—will *pay*.

1 Pet. ii., 24, 25. Heb. ix., 25—28. Heb. vi., 6.

Y—stands for YEARS, which we bring to a close,
 How many you'll have, there is nobody knows.
 Be wise then in time, and to JESUS repair,
 For pardon of sin, and His blessing you'll share.

Psalm xc., 9—12. Isa. lv., 6, 7. John vi., 37.

Z—stands for ZEAL, which for God's truth we show,
 When once from above, we're enlightened to know
 The state of poor sinners in ANTI-CHRIST's fold,
 And hasten to teach them the good paths of old.

Jude 3. Phil. i., 27—29. Jer. vi., 16.

“ From the Pope of Rome and all his detestable enormities—GOOD
 LORD deliver us.”

THE PRIESTS' CURSE.

The following fearful malediction is from a paper put forth by the Priests' Protection Society for Ireland :—

“ The Pope's dreadful curse, being a form of excommunication of the Church of Rome, taken out of the ledger of the Church of Rochester, now in the custody of the Dean and Chapter there, written by Ernulphus. Bishop Ernulph was consecrated Bishop of Rochester, December 26, 1115, and died March, 1124. London, printed and sold by L. C. on Ludgate-hill, 1681. 13 LL. C. 1.

“ By the authority of God Almighty, the Father, Son, and Holy Ghost, and of the holy canons, and of the undefiled Virgin Mary, Mother of God, and of the heavenly virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets, and of all the apostles, evangelists, and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and the holy confessors, and all the holy virgins, and of all the saints, together with the holy and elect of God—we excommunicate and anathematise him ; and from the thresholds of the holy Church of God Almighty, we sequester him, that he may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord God, depart from us, we desire none of Thy ways. And as fire is quenched with water, so let the light of him be put out for evermore, unless he shall repent, and make satisfaction. Amen.

“ May the Father, who created man, curse him ! May the Son, who suffered for us, curse him ! May the Holy Ghost, who was given to us in baptism, curse him ! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him !

“ May the holy and eternal Virgin, Mother of God, curse him ! May St. Michael, the advocate of holy souls, curse him ! May all

the angels and archangels, principalities and powers, and all the heavenly armies, curse him !

“ May St. John the beloved, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of CHRIST’s apostles together, curse him ! and may the rest of his disciples, and the four Evangelists, who by their preaching converted the universal world, and may the holy and wonderful company of martyrs, and confessors, who by their holy works are found pleasing to GOD ALMIGHTY, curse him ! May the holy choir of the holy virgins, who, for the honour of CHRIST, have despised the things of the world, damn him ! May all the saints, who from the beginning of the world to everlasting ages are found to be beloved of GOD, damn him ! May the heavens and earth, and all the holy things contained therein, damn him !

“ May he be damned wherever he shall be ; whether in the house or in the field, in the way or in the path, in the wood or in the water, or in the church ! May he be cursed in living, dying, eating, drinking ; in being hungry, in being thirsty ; in fasting, sleeping, slumbering, watching, walking, sitting, lying, working, resting, ———,* and in blood-letting.

“ May he be cursed in all the faculties of his body.

“ May he be cursed inwardly and outwardly ! May he be cursed in the hair of his head ! May he be cursed in his brains, and in the crown of his head ; in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his foreteeth and grinders ; in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his fingers !

“ May he be damned in his mouth, in his breast, and in all his inward parts, down to his very stomach ! May he be cursed in his reins, and in his groin, in his ———,* in his hips, in his knees, in

* Protestant delicacy forbids the insertion of this part of the “curse;” none but a Papist could make use of such language.—Ed. B. P.

his legs, in his feet, and toe-nails! May he be cursed in all the joints and articulations of his members; from the crown of his head to the sole of his foot, may there be no soundness in him!

"May the Son of the living God, with all the glory of His Majesty, curse him! And may heaven, with all the powers which rejoice therein, rise up against him to DAMN him, unless he repent and make satisfaction. Amen. So be it. So be it. So be it. Amen."

ANOTHER FEAST OF THE ASS.

It is quite a mistake to suppose that such exhibitions were confined to the "middle ages." On the contrary, Don Antonio Gavin, who came to England in 1715, mentions that on the Sunday before Easter, or Palm Sunday, the entry of CHRIST into Jerusalem, sitting upon an ass, was imitated in some churches and convents. He saw it done at Alvalate, in the Archbishopric of Zaragoza, and the Archbishop, being there at the time, was invited to it. All the Franciscan Friars being in the body of their church, formed a procession, with olive branches in their hands; and at the door they were met by a fat friar, "dressed as a Nazarene," seated on an ass, with two friars holding the stirrups, and another pulling the animal by the bridle. The ceremony of throwing branches and clothes before him, being new to the animal, he began to start and caper, and at last threw off the friar and ran away, leaving him on ground with one arm broken. This "unusual ceremony" produced a general laugh, in which the Archbishop, though at that time in low spirits on account of the civil war, did not refrain from joining. The ass was brought back, and another friar substituted for the former. A novice took the bridle, and led the ass through the cloister, every friar making a reverence as he passed, and the people kneeling down before him. One exclaimed, "*O happy ass,*" and

others (especially the old women) cried out, "*O burro de Christo*," i.e., "O ass of CHRIST!" This was too much for the Archbishop, who spoke to the Father Guardian, and desired him not to suffer the friars to set such an example to the ignorant people, *as to ADORE THE ASS*.* The Guardian answered that it was impossible to obey, without removing all the friars to another convent, and bringing a new set. "Why so?" said the Archbishop. "Because," replied the Guardian, "all my friars are jackasses." "And you, *their Guardian*," replied the prelate.—*Master-Key of Popery*, vol. I., p. 241-2, 2nd edition, 1725.

ON THE DOCTRINAL WRITINGS OF LUTHER.

Archdeacon Hare, in his Sermons on "The Mission of the Comforter," (John xvi., 7—11) has quoted at large from the doctrinal writings of Luther in the notes. His remarks on the great Reformer, as a commentator, deserve attention at a time when patristic and mediæval errors are cried up as truths.

"In giving such long extracts from Luther, I have not been induced solely by the admirable clearness and force of the passages cited, but also a wish of shewing, by comparison, how far superior his expositions of Scripture are, in the deep and living apprehensions of the primary truths of the Gospel, to those of the best among the Fathers, even of Augustine. When we come upon these truths in Luther, after wandering through the dusky twilight of the preceding centuries, it seems almost like the sun-burst of a new revelation, or rather as if the sun, which set when St. Paul was taken away from the earth, had suddenly started up again. Verily, too, it does one good, when one has been walking about among those who have only dim guesses as to where they are, or whither they are going, and who halt, and look back, and turn aside at every other

* Query, was this adoration *doula* or *latria*?

step, to see a man taking his stand on the eternal Rock, and gazing steadfastly with unsealed eyes on the Sun of Righteousness.”—(Note Q, pages 578-9, vol. 2.)

“ It has pleased God, that he, above all other men since the days of the Apostles, should, in the truest and highest sense, be a father in Christ’s Church, yea, the human father and nourisher of the spiritual life of millions of souls, for generation after generation. The Word of Truth, which he was sent to preach, has sounded from land to land, and was heard in our own land also, coming as it did from the home of our forefathers [the Saxons] for the purification of the Church, and for the guiding of numberless souls away from a vain confidence in the works of the flesh to a living trust in their Saviour.

“ Luther was the man of God, sent with the power and spirit of Elijah to cast down the altars of Baal, and re-establish the true spiritual worship of the Father in hearts reconciled to Him, by the incarnation and sacrifice of His only-begotten Son.”—(*Ibid.*, note W, page 713.)

POPISH PATCHWORK.

In our second number we endeavoured to point out the *novelty* of Popery.* The creed of Pius IV., published in 1564, seemed to place the topmost stone on the Papal edifice ; but although Popery as a whole, in its complete developement, is shown to be less than three hundred years old, it must be admitted that attempts at *innovation* on “ the faith once delivered to the saints,” and *additions* to the fabric of CHRIST’S Church, were made at an earlier period. We must look back to the commencement of the eighth century, and we shall see that Popery has not only no ground to boast of being an *old* religion, but that it is a system of patchwork

* See p. 15, 29,

altogether unique, being solely the work of man and not founded on the Word of God. The following are a specimen :—

	A.D.
<i>Image Worship</i> (General Council of Nicea)	787
<i>Invocation of Saints</i> (General at the end of the Seventh Century, but now universally practised.— <i>Riddle</i>) ..	909
<i>Canonization</i> (First Canonization of a Saint by the Pope in a Lateran Council.)— <i>Riddle</i>	993
<i>Purgatory</i> (Feast of All Souls, instituted at Clugny) ..	998
<i>Celibacy</i> (Enjoined at Rome, by Gregory VII.) ..	1074
<i>Supremacy</i> (the Pope is under Gregory 7th, the absolute Monarch of the Church, not merely the successor of St. Peter, but the Vicar of God or of Christ, for the whole Church upon earth.)— <i>Riddle</i>	1075
<i>Penance</i> (Plenary Indulgence granted in this year by Pope Urban II.)	1086
<i>Transubstantiation</i> (first declared at Second Council of Nicea, in 787, but made an article of Faith in)	1215
<i>Auricular Confession</i> (Established in the Fourth Lateran Council under Innocent III.)	1215
<i>Supremacy</i> (the Holy See at the height of power, under Pope Innocent.— <i>Riddle</i> . See below)	1215
<i>Inquisition</i> (Council of Toulouse, following up a decree of the fourth Lateran Council, placed the power of the Inquisition in the Bishops, but in 1282, Pope Gregory IX., finding the Bishops not energetic, placed the tribunals under the immediate authority of the Pope. It was introduced into Spain in 1480.— <i>Riddle</i>)	1279
<i>Half Communion</i> (Council of Constance)	1415
<i>Seven Sacraments</i> (Council of Florence)	1438
<i>Sacrifice of the Mass, and The Doctrine of Merits</i> (Council of Trent)	1563

The other corruptions of Popery, as the worship of the Virgin Mary, tradition, indulgences, attrition, forgiveness of sins, prayers in an unknown tongue, exemption of the clergy from secular justice, use of relics, extreme unction, and miracles, cannot perhaps be

reduced in the same manner to precise dates, nor so openly supported by authority, but they are all modern fictions or unscriptural assumptions, and parts of the same motley system of human invention.

“ The corruptions in doctrine and worship, avowedly introduced by Popery into the system of Christianity, by which the simplest and purest of all religions has been dishonoured, and the salutary purposes, in great measure, obstructed, for which it was granted by an all gracious Providence to mankind, are above specified.

“ But we have not yet attained the complete idea of Popish pravity: for when the Roman pontiff had worked his way to a supremacy, unknown, and unallowed in the Church of CHRIST, and on the strength of that supremacy had proudly arrogated Divine honour—when he had contaminated the purity of the Christian faith by the worship of idol-mediators, and trampled on the rights of humanity by an unnatural and uncommanded celibacy—and to all these instances of corruption had added the illusive acts of pretended miracles,—then it was that he filled up the measure of his guilt, by exerting his ill-gotten power to the horrid purposes of persecution. This last contrivance, the opprobrium of human nature as well as of revealed religion, though permitted to disgrace other communities, was nowhere reduced to a system but in the Church of Rome; and there, indeed, we find the principles of this system laid open and exemplified in all their dreadful forms; sometimes occasionally in the cruelties exercised towards those faithful witnesses who refused to *worship the image of the beast*, and more professedly in that infernal tribunal, the Inquisition.

“ It may be thought that the errors here objected to Popery were introduced by Popes, whose private vices were as flagitious as their public government was tyrannical. But the truth is that all the Roman Bishops uniformly laboured to extend their jurisdiction, and with unrelaxing perseverance carried on the same scheme.

The hands which held the reins of the empire were changed ; but the spirit which guided them was the same. Every new Pontiff adopted the schemes of his predecessor, and one encroachment was still succeeded by another, till at length the fabric of superstition was perfected and towered above the clouds."—*Bishop Hallifax's Bampton Lectures.* D. Y.

THE POPISH GOD.

There was a clergyman in 1728, Vicar of a parish in Shrewsbury, who committed what *some* called an act of sacrilege, for he went so far as to have removed from his church a picture of the crucifixion, which hung over what these persons called the *altar*. On the next day the Roman Catholic priest issued a lampoon, and circulated it all over the town ; it was as follows :—

The parson's the man,
Let him say what he can,
Would for gain leave his God in the lurch ;
Could Iscariot do more,
Had it lain in his power,
Than turn the Lord out of the church ?

The parson, however, gave wit for wit, for he immediately replied—

The Lord I adore
Is mighty in power,
The One only living and true ;
But that Lord of yours
That I turned out of doors
Had about as much knowledge as you.
Yet, since you bemoan
This God of your own,
Cheer up, my disconsolate brother ;
Tho' it seem very odd,
Still, if this be your God,
Why, the *painter* can make you another.

POPERY RESEMBLES PAGANISM IN INDIA.

Bishop Middleton, quoted in Hough's *Vindication*, p. 22-23, says, "As to such converts as are made by the Church of Rome, I question whether they might not as well retain the name with the ignorance of pagans. I have seen, in small buildings, which I supposed, at fifty yards distance, to be *Swamy-houses*, the cross blackened and oiled like a Swamy, and placed at the far end of a deep niche, with lamps on each side of it. The natives call it the *Christian's Swamy*: and they are right, provided the persons who set up such things can be called Christians. In the country through which I have travelled these things abound."

("Swamy is the name given to Hindoo idols.) Romish conversions, it seems, are popularly and familiarly viewed, as nothing more than conversions from the adoration of one idol to the adoration of another idol."—*Faber on Transubstantiation*, p. cxxxv., note.

POPERY IS WORSE THAN PAGANISM IN INDIA.

The following eloquent passage is from the French "History of India," by M. de Marles, 1828. Speaking of the nations who have successively made conquests in India, he says that the Portuguese dominion, when it fell, left no traces but ignoble ruins, scaffolds overturned, and extinguished fires. "The Portuguese had conferred no benefit on India, and they had presented it with the Inquisition! Without doubt, more than once, the bloody sacrifices offered by monkish intolerance to the God of peace, of love and of mercy, whom their lips announced, must have caused the proscribed Brahmins to regret the beneficent laws of Vishnu the Incarnate, who descended from Heaven on earth, to prohibit human sacrifices in the name of the Supreme."*—Vol. I., p. 6.

* This is the subject of the ninth avatar, or incarnation of Vishnu, in the Hindoo mythology.

The same author relates that the Brahmins, conformably to their principles, which are averse to proselytism, refused to communicate their tenets to the Emperor Akbar, who was a Mahometan. They replied that "they preferred keeping their doctrines to themselves to making them an instrument of persecution, in propagating them by the sword like the Mussulmen, or by fire like the Christians of Goa."—Vol. I., p. 280. (The capital of the Portuguese settlements in India was at Goa.)

CAT WORSHIP, AND AUTO DA FE.

In the middle ages, *animals* formed as prominent a part in the *worship* of the time as they had done in the old religion of Egypt. The CAT was a very important personage in religious festivals. At Aix, in Provence, on the festival of *Corpus Christi*, the finest TOM CAT of the country, *wrapped in swaddling clothes like a child*, was exhibited in a magnificent shrine to public admiration. *Every knee was bent*, every hand strewed flowers, or *poured incense*, and GRIMALKIN was treated, in *all respects*, as the god of the day. But on the festival of *St. John*, poor TOM's fate was reversed. A number of the Tabby Tribe were put into a wicker basket and *then alive into the midst of an immense fire*, kindled in the public square, by the Bishop and his Clergy. Hymns and anthems were sung, and processions were made by the priests and people in *honour of the sacrifice*.—*Mills's History of the Crusades*.

THE COUNCIL OF TRENT OPPOSED TO THE FATHERS.

St. GREGORY saith that the *best* of men will find *no merit*, in their *best* actions, and that if he should attain to the highest virtue he should obtain eternal life, *not by merits*, but by *grace* (Moral 1, 9, c. 11,) and elsewhere, continues Boccarelli, he saith :

I pray to be saved *not* trusting to *my merits*, but presuming to obtain that by *Thy mercy alone*, which I hope not for by my merit. In first Psalm, Pœnit, ST. AUGUSTINE saith, that the works which are done *without faith* are turned into sin, and he crowneth them because he crowneth *his own gifts NOT through merits*, for in doing good none can be *free in will and act*, unless he be *made free* by him that saith, "If the Son free you, ye are free indeed." All these doctrines of ST. AUGUSTINE are maintained by the JANSENISTS, although CONDEMNED by the COUNCIL OF TRENT. —*Popery v. Christianity*, p. 118, note.

WHAT IS ORTHODOX PROTESTANTISM?—"The life-blood of orthodox Protestantism is a sound view of the doctrines of grace. Let a Romanist arrive at this, and from that moment he finds no rest in the system of Popery. Let a nominal Protestant be destitute of this, and he may fall at any moment, and in a hundred ways, into the Romish net. He who feels that he lives by CHRIST living in him,—that the righteousness of GOD is by faith unto and upon all that believe,—that by the constant intercession of his great High Priest he has at all times personal access to GOD himself, and that he has been invited to approach the throne of grace in the full assurance of faith, that he may obtain mercy and find grace to help him in every time of need, turns almost with feelings of indignation and disgust from the perverted creed of Rome. He needs no arguments to make him recoil from the doctrine of human merit, from the arrogant pretensions of an earthly priest, maintaining the necessity of *his* interposition, forsooth, to offer up a sacrifice to GOD for His acceptance; or from the doctrine that would place a host of dead men and women to act as mediators between him and his GOD. What greater dishonour can be offered to CHRIST, than that we should thus look to others for that which He has offered to do for us Himself? that we should thus put *man* in the place which He condescends to occupy Himself?"—*Christian Observer*, January, 1848, p. 32.

THE END.

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CORRIGENDA.

The reader is requested to correct the following mis-prints, and a few other typographical errors which occur in the course of the work.

Page 18, for House of Lords read House of Commons.	
— 75, for Parma - - -	Parma.
— 94, for Rome - - -	Worms.
— 120, for Crolly - - -	Croly.
— 148, for Spanish- - -	Spaniards.
— 175, for p. 322, 323 - -	p. 332, 333.

THE
BRISTOL PROTESTANT.



BURYING A NUN ALIVE.

Page 89.

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DESTRUCTION OF THE SPANISH INQUISITION.

In 1809, Colonel Lehmanowsky was attached to the part of Napoleon's army which was stationed at Madrid ;* and while in that city, said Col. L., I used to speak freely among the people what I thought of the Priests, and Jesuits, and of the INQUISITION. It had been decreed by the Emperor Napoleon, that the INQUISITION and Monasteries should be suppressed ; but the decree, he said, like some of the laws enacted in that country, was not executed. Months had passed away, and the

* Mr. L. was formerly a Colonel in Napoleon's army, from 1792 till 1814, when he retired from the service. He is now a minister of the Evangelical Lutheran Church.

prison of the INQUISITION had not been opened. One night about ten or eleven o'clock, as he was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and, while struggling with them, he saw at a distance the lights of the patrol—French soldiers mounted—who carried lanterns, and who rode through the streets of the city at all hours of the night to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped—not, however, before he saw by their dress that they belonged to the guards of the INQUISITION.

He went immediately to Marshal Soult, then governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Colonel L. told him that his regiment (the 9th of the Polish Lancers) was not sufficient for such a service; but, if he would give him two additional regiments—the 117th, and another which he named—he would undertake the work. The 117th regiment was under the command of Colonel de Lile, who is now, like Colonel L., a minister of the Gospel, and pastor of an Evangelical Church in Marseilles, France. The troops required were granted, and I proceeded (said Colonel L.) to the INQUISITION, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the INQUISITION. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the INQUISITION were covered with the soldiers of the holy office. There was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves while they discharged their muskets. Our troops were in the open plain, and exposed to a

destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while our troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the INQUISITION. Here we met with an incident to which nothing but jesuitical effrontery is equal. The Inquisitor-General, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the INQUISITION, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on. They addressed themselves in a language of rebuke to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention, no doubt, was to make us think that this defence was wholly unauthorised by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity in the confusion of the moment to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the INQUISITION to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidence of iniquity being practised there—nothing of those peculiar features which we expected to find in an INQUISITION. We found splendid paintings, and a rich and extensive library. Here was beauty and splendour, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect. The

ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste ; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive ? We searched in vain. *The Holy Father assured us that they had been belied—that we had seen all*, and I was prepared to give up the search, convinced that this INQUISITION was different from others of which I had heard.

But Colonel De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say, so it must be ; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large, and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently, Colonel De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery—the officers with their swords and the soldiers with their bayonets seeking to clean out the seam and pry up the slab ; others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshazzar when the handwriting appeared on the wall ; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore a room below. As I was doing this, I was arrested by one of the inquisitors, who laid his

hand gently on my arm, and, with a very demure and holy look, said, "My son, you must not take those lights with your bloody hands; they are holy." "Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility!" I took the candle and proceeded down the staircase. As we reached the foot of the stairs, we entered a large square room, called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor-General occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the HOLY INQUISITION.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; *and here such sights were presented as we hope never to see again.*

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and *there their bodies were suffered to remain until they were entirely decayed*, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the INQUISITION, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour. *In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeons!!!*

In other cells we found living sufferers of both sexes and of every age, from threescore years and ten down to fourteen and fifteen years—all naked as when born into the world, and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle-aged and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day; but

Colonel L., aware of the danger, had food given them, and then brought them gradually to the light as they were able to bear it.

We then proceeded, said Colonel L., to explore another room on the left. *Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent.* Colonel L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body, were either broken or drawn, one after another, until the victim died. The second was a box, into which the head and neck of the victim was so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer to the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which were scores of knives, so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. *Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark touched a spring, which caused the diabolical engine to open its arms, clasp him, and a thousand knives cut him into as many pieces in the deadly embrace!*

Colonel L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the INQUISITION should be put to the torture. Their rage was ungovernable. Colonel L. did not oppose them; they might have turned their arms against him if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor-General was brought before the infernal engine called

"The Virgin." He begged to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Colonel L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of this prison-house of hell.

In the meantime, it was reported through Madrid that the prisons of the INQUISITION were broken open, and multitudes hastened to the fatal spot. And O ! what a meeting was there ! It was like a resurrection ! *About a hundred who had been buried for many years were now restored to life.* There were fathers who found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children ; and there were some who could recognise no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Colonel L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a waggon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn to a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. *The INQUISITION was no more !*

Similar atrocities occur in the *Convents* and *Nunneries* in England, and Commissioners ought to be appointed duly to investigate them.

SIMILARITY OF POKERY AND BUDDHISM.

"We cannot conclude our account of the BUDDHISTIC religion without noticing the similarity of its ceremonies to those of the Church of ROME. The points of coincidence are many and striking. The *celibacy*, *tonsure*, *professed poverty*, *secluded*

abodes, and peculiar dress of the priests ; the use of the rosary, candles, incense, holy water, bells, images, and relics, in their worship ; their belief in Purgatory, with the possibility of praying souls out of its fires ; the offering up of prayers in a strange language, with their incessant repetition ; the pretension to miracles ; the similarity of their altar pieces ; and the very titles of their intercessors, such as "Goddess of Mercy," "Holy Mother," "Queen of Heaven," with the IMAGE OF A VIRGIN, HAVING A CHILD IN HER ARMS holding a cross—are all such striking coincidences, that the [Roman] Catholic Missionaries were greatly stumbled at the resemblance between the Chinese worship and their own, when they came over to convert the natives to Christianity ; and some of them thought that the author of evil had induced these pagans to imitate the manners of [their] holy Mother Church, in order to expose their ceremonies to shame."—*Medhurst's China*, second thousand, 1838, pp. 217, 218.

The present Dr. Wiseman is *Bishop of a CHINESE SEE*.—*Annals of the Faith*, No. VII., p. 444.

THE PAPISTS' IDOL.



THE CHINESE IDOL.



Utram harum maris accipe!!!

"How slight the difference you may see,
Twixt tweedle-dum and tweedle-dee."



**POPISH MIRACLES.—SAINT NICHOLAS AND THE
PICKLED BOYS.**

“ On some, a Priest succinct in Amice white
Attends; all flesh is nothing in his sight !
BEEVES, at his touch, at once to *jelly* turn,
And the huge BOAR is shrunk into an urn.
The board with *specious miracles* he loads,
Turns *hares* to *larks*, and *pigeons* into *toads*.”

According to the Roman Catholic story, ST. NICHOLAS was a saint of great virtue, and disposed so early in life to conform to ecclesiastical rule, that when an *infant at the breast*, he fasted on Wednesdays and Fridays, and *sucked but once on each of those days*, and *that not till night*. A story is related to his credit, which is of considerable curiosity. It is told that “an Asiatic gentleman”

sent his two sons to "Athens" for education, and ordered them to wait on the Bishop for his benediction. On arriving at Myra with their baggage, they took up their lodgings at an inn, purposing, as it was late in the day, to defer their visit till the morrow; but in the meantime the innkeeper, to secure their effects to himself, wickedly killed the young gentleman, cut them into pieces, salted them, and intended to sell them for *pickled pork*. Happily, St. NICHOLAS was favoured with a sight of these proceedings in a vision, and in the morning went to the inn, and reproached the cruel landlord with his crime, who immediately confessed it, and entreated the saint to pray to Heaven for his pardon. Then the Bishop being moved by his confession and contrition, besought forgiveness for him, and supplicated restoration of life to the children; whereupon the *pickled pieces re-united*, and the re-animated youths *stepping from the brine-tub* threw themselves at the feet of St. NICHOLAS, who raised them up, exhorted them to return thanks to God alone, gave them good advice for the future, bestowed his blessing on them, and sent them to Athens with great joy to prosecute their studies. The *Salisbury Missal* of 1534, fol. xxvii., contains a prayer to St. NICHOLAS, before which is an engraving on wood of the Bishop, with the *children rising from the tub*: by a license that artists formerly assumed, of representing successive scenes in the same print, the landlord himself is shown in the act of reducing a limb into sizes suitable for his mercenary purposes. There are only *two* children in the story, and there are *three* in the tub of the engraving; but it is fairly to be conjectured, that the story was thought so good as to be worth making a little better. It is deemed seemly to introduce this narrative by a fac-simile of the Missal cut.*

Such *lying legends* are the Popish substitutes for the WORD OF GOD.

* See Ribadeneira, &c.

ALLELUIA BURIED AT ROME.

In Fosbroke's "British Monachism," the observation of this Popish ceremony is noticed as being mentioned in "Ernulfus's Annals of Rochester Cathedral," and by Seldon. Austin says, "that it used to be sung in all churches from Easter to Pentecost, but Damasus ordered it to be performed at certain times, when it was chanted on Sundays from the octaves of Epiphany to Septuagesima, and on the Sundays for the octaves of Pentecost and Advent. One mode of **BURYING** the *Alleluia* was this: in the Sabbath of the *Septuagesima* at Nones, the choristers assembled in the great vestiary, and then arranged the ceremony. Having finished the last 'Benedicamus,' they advanced with crosses, torches, holy water and incense, carrying a turf (Glebam) *in the manner of a coffin*, passed through the choir and went *howling* to the cloister, as far as the place of interment; and then having sprinkled the water, and censured the place, returned by the same road. According to a story (whether true or false) in many of the Churches of Paris, a choir boy used to *whip a top*, marked with ALLELUIA, written in golden letters, from one end of the choir to the other. In other places ALLELUIA was *buried* by a serious service on *Septuagesima* Sunday."

POPERY IN A WALNUT-SHELL.

A few years since some friends of the Bible Society, in one of Provinces of the Netherlands, resolved on establishing an Auxiliary Association. Among the individuals invited to attend was a Popish Priest; he was supposed to be favourable to the cause, but in reality he was most hostile to it. Concealing his hostility, he accepted the invitation, resolving to give, if possible, a death-blow to the Institution. Upon his arrival he was politely asked to propose one of the resolutions; he of course assented; rising at length to propose the resolution, he took from his pocket a freshly gathered walnut, which still retained its husk; this, in the most

prominent manner, he presented to the view of the assembly. "You see," said he, "this walnut is an emblematical representation of three churches—of the Lutheran Church—of the Calvin Church—and of the Holy Roman Apostolic Church. The green husk you know, is bitter, nauseous, and useless. This represents the Lutheran Church. I will now take off the husk; here you see the shell, this is crabbed, and brittle, and worthless, such is the Calvin Church. But now, with much gratification, I will shew you a just similitude of the only true Church, which is the Holy Roman Church, you will see it in the rich and nutritious kernel." Thus saying he boldly cracked the shell—and lo! it was completely rotten.!!!!!!!

POPISH PROFANATION OF SCRIPTURE.

"Had any one ventured to describe to me the *scene I have witnessed* this evening, I should infallibly have set it down as an infamous fabrication. I could not have believed anything so monstrous; but *I have seen it with my own eyes*, and 'facts are facts.'

We took a box this evening at the *Teatro Tordenone*, one of the best theatres in Rome. The opera was '*Moise in Egitto*' (*Moses in Egypt*), of Rossini. Having always heard how very particular the Roman Government is in not allowing a *Frats* or *Nun*, or even a *corpse*, to be brought forward on the stage, I felt not a little curious to know how they would contrive to avoid a most objectionable scene in this opera, in which the author, with singular impiety, introduces the FIRST PERSON in the HOLY TRINITY, as speaking to *Moses* from the *burning bush*. What, then, was my astonishment on finding that *this scene* is not only *allowed to remain*, but that it is *acted throughout with the grossest disregard of common decorum*. A square thing, painted like a *bush*, is placed upon the stage, inside which a man is concealed, if indeed *conceal-*

ment it can be called, for upon the bush being strack by a flash of lightning from heaven, this Jack-in-the-box begins to move a lantern up and down, to represent the burning of the bush, through the medium of a clumsy transparency. But what is still worse, when Moses comes up to the bush, as if to examine it, *this person chaunts forth a long recitative*, thereby clearly PERSONATING the FIRST PERSON OF THE TRINITY—and more than once his singing was so very bad that, his performance was received with an universal hiss from the whole house. * * * Now I have been informed, on credible authority, that when the '*Montecchi e Capuletti*' of Bellini is represented in the Roman State, the old Monk, who forms one of the finest characters in the drama, is entirely suppressed, and his place is supplied in a very clumsy way by a physician; because, forsooth, a common Frate is considered too holy and exalted a being to be introduced on the boards of a theatre. * * * The Roman Government, it appears, leaves its subjects at liberty to exhibit the most ridiculous, if not blasphemous, representations of the Deity, and to burlesque on the public stage or in puppet-shows any portion of Scripture history that may happen to strike their fancy; but let them venture to introduce upon the scene the very meanest priestling or bare-footed mendicant Friar, and the offender will soon be made to feel that, however trifling a thing it may be to turn their GOD into ridicule, they are guilty of a mortal offence if they presume to take the same liberties with the humblest minion of his Holiness the Pope."—*Diary of a Nun*. Vol. I., pp. 220-223-295-296.

"I AM GOING THE WRONG ROAD!"

A certain priest from the city of Bristol, ensconced in a first-class carriage, and amusing himself with a paper—striking proof of the poverty of the Romish clergy, and the self-denial of their saints par excellence—on arriving at the M—— station, called out lustily to

the porters, for the door to be opened, exclaiming as he descended from the carriage, "*I am going the wrong road!*" Oh! that, before it be *too late* to correct his mistake, his eyes may be opened to see that in his tremendous journey to ETERNITY, he is, indeed, "*going the wrong road!*" "CHRIST is the *way*, the truth, and the life, and no man cometh unto the FATHER but by HIM." (John xiv., 6). But "*idolators* shall have their portion in the lake that burneth with fire and brimstone." (Rev. xxi., 8). "Enter ye in at the *strait gate*; for *wide* is the *gate* and *broad* is the *way* that leadeth to destruction; and *many* there be which go in thereat; because *strait* is the *gate* and narrow is the *way*, which leadeth unto life, and *few* there be that find it." (Matt. vii., 13, 14).

Reader, are you *sure* that *you* are not "*going the wrong road?*"

FANATICAL FRAUD.

In the Swiss Diet, or Parliament, assembled on January the 14th, the Deputy from the Canton of Fribourg, to shew what means the JESUITS descended to for stirring up the fanaticism of the country people, stated that they placed the image of the Virgin on an unclean animal,* in order to impute the profanation to the "Liberals," or party opposed to the reception of the JESUITS in Switzerland. As Fribourg is a Rhenish Canton, and the Deputy of course is a Romanist, his statement will have the greater weight on that account.

HORRORS OF THE NUNNERY.

"I have already spoken to you in my preceding letters, of the mysterious occurrences which have taken place in a NUNNERY at Lyons, and of the wounds inflicted upon some young girls by a *pretended Devil*,† who appeared to them in their *sleeping apartments*. Other facts, of a similar character, have been recently brought

* Query, "A Pig."

† *Bristol Protestant*, vol. I., p. 171

to light at *St. Etienne*, where the priests have established, under the direction of Nuns, institutions, which they call *Houses of Providence*, or *Houses of Refuge*,—sort of *convents*, where young girls are placed in confinement, in order to be subjected to a severe discipline.”—“Far from treating the persons who are confided to them with the respect due to their age and sex, the Nuns of *St. Etienne* inflict upon them *tortures*, in the full acceptance of the term, so that those *Houses of Refuge* have been real prisons. In the first place, their pupils are *not allowed to receive any visits from their parents*, except from behind a thick iron grating, and in the presence of two or three of the mistresses. Thus the delightful outbursts of family affection, the holy intercourse of domestic life, are inhumanly suppressed; there exists in this place a jealous inquisition, which suspects even the counsels given by a mother! Then, if a young girl manifests too much firmness and decision of character, the mistresses *make her take debilitating drinks and enervating drugs*, in order to render her more pliant and docile to their commands. Moreover there are in those NUNNERIES unhealthy, damp, *gloomy dungeons*, where the poor girls are incarcerated sometimes for several days. And, terrible to relate, they place on them what is called a *corset de force*, such as is used for convicts who refuse to work. When the victim is placed in this *corset*, her hands lie crossed upon her breast and motionless; she is unable to take any food without assistance; she receives a little water and soup, which one of the *Sisters* administers to her as she would to a little child. The prisoners also wear a *cap*, the strings of which are *passed into the mouth*, in order to hinder any attempt at resistance; and, if they continue refractory, a *great iron chain* is placed in the shape of a *collar* around the neck. Some of these unfortunate creatures have continued in the dungeon *for a month*. One of them, in a fit of despair, *hung herself*. Another, for the space of a week,

- was quite speechless. Others have become lunatics, or have contracted serious diseases. I copy these odious facts, literally, as I find them stated in French journals, the *National* and *Democratique Pacifique*, which have called the attention of the ministers and pastors to them.”—*Evangelical Christian*. Vol. II. page 9.

PROTESTANT INTEGRITY.

During the thirty years' war in Germany, the territories of the Prince-Bishop of Wurtzburg were entrusted, after the flight of that prelate, by Duke Bernard of Saxe Weimar, who had occupied them with his army, to Ernest, Duke of Saxe Gotha, the friend of Gustavus Adolphus. The Duke acted with such probity, as administrator of those territories, that the Bishop on his return, after a change of affairs, acknowledged that his dominions could not have been better governed than they were during his absence. This fact, so honourable to a Protestant sovereign, is mentioned by La Martiniere, a Romanist writer, and Geographer to the King of Spain, in his continuation of *Pufendorff's Universal History*. Vol. iii., p. 217.

VARIETIES.

ROME VERSUS THE BIBLE.—In 1549, one of the demands made by the Devon and Cornish rebels, in behalf of the suppressed system of Popery, was, that the Bible should be called in, *since otherwise the clergy could not easily confound the heretics*.—(*Short's Church History*. Vol. 1, p. 268.)—It cannot be denied that their fears were well grounded.

PRIESTLY INTERFERENCE.—During the Irish rebellion of 1798, says Mr. Keightley, it was only in the county of Wexford “that priests appeared among the rebels, and it was only there that murders on a large scale were perpetrated.”—*History of England*. Vol. III., p. 487.

THE
BRISTOL PROTESTANT.



THE MURDERED BABIES.—HORRIBLE
INFANTICIDE.

“And have filled this place with the blood of innocents.”—Jer. xix., 4.

That Popery, *as a system*, is the “masterpiece of Satan,” has been frequently asserted, and, we think, indisputably proved. It is not possible for the heart of man to conceive *a system* more utterly diabolical. This appears in every part of that hideous abomination, and particularly in the *sainthly garb* under which it covers its *vilest and most atrocious wickedness*. Vice revels under their sanctimonious pretensions; and external professed devotedness to God marks the soul polluted, degraded,

lost. We allude more particularly to the awful crimes arising out of the constrained CELIBACY OF THE PRIESTS, and the imprisonment of young females, under similar restrictions, in the different Roman Catholic CONVENTS and NUNNERIES. We cordially subscribe to the following testimonies respecting this subject.

"MONASTERIES [and NUNNERIES] are the earthly vestibule to the fearful abodes of *guilt and eternal despair*." "A monastic life is a *complete masquerade*, in which all the characters are either *devotees of vice*, or *skeletons of misery*; but all without dignity, or goodness, or comfort; where all the glories of which they boast are entirely unknown." "The interior of a CONVENT is *the sepulchre of goodness* and the *castle of misery*. Within its unsanctified domain, youth withers, knowledge is extinguished, usefulness is entombed, and religion expires. The life of a NUN is a course of exterior solemn mummery, from which all that is lovely is ejected, and under the visor dwells everything loathsome and sorrowful. The chief solitudes and contrivances consist in their *efforts to conceal* from the world at large, the secrets which appertain to the direful prison." "The whole conventual system involves a species of infatuation bordering on lunacy, unless it is more appropriately transferred to vice. JESUITICAL artifices and seduction, by which persons are insnared, may mislead and enchain ignorant and inexperienced youth into *monastic* life. To a junior, whom the PRIESTS and NUNS are anxious to cajole, nothing can surpass their enticements. Youth merely glances at the surface, and all appears robed in the very witchery of delight. To them a NUNNERY seems the haven of quietude, the garden of an earthly paradise, and the sanctuary of all that is devotional and spiritual. The scene is a genuine theatrical exhibition, by which the actors appear to be decorated in all the grander characteristics of humanity, developing its loftiest conceptions, and its most refined emotions. Those postulantes and novices alone who are previously prepared, are permitted to survey the interior. The blasphemy, the wretchedness, the coarse manners, the shameless loquacity, and the barefaced sacrifices of truth and virtue, are all obscured, until the parties either already have engaged, or are willing unscrupulously to mingle with the others, in their hypocritical sanctity and sensual indulgences."

"Those who have already been insnared are made the shameless tools to grapple fresh victims." The inmates of these abodes of infamy "are trained with all care into passive obedience and non-resistance to the PRIEST. They are made to believe that every thing is *true* which he *says*, and that every thing is *proper* which he *desires*. This dreadfully wicked doctrine is sanctioned by the assurance, that *he can pardon every sin*; and that *without his good will, no person will go to heaven*." Could a more truly satanic and diabolical system be devised?

All history proves the *correctness* of these statements. The testimony of persons of every class is corroborative of them. In ancient and modern times—in all countries and places—under all the varied and varying circumstances—Protestants and Papists, *saints* and sinners, *celebrates* and married persons—all have given one and the same testimony: **AND THIS TESTIMONY IS TRUE.** One of the results of these institutions is **MURDER!**

"Murder most foul, as in the best it is;

But **THIS** most foul, strange, and unnatural."

INFANTICIDE is carried on in these establishments to a fearful extent. Awful, indeed, will be the disclosures on this subject in that day when the blood of innocents shall be avenged, and the perpetrators of these foul deeds be consigned to their merited doom. *All is known unto God*, and a fearful reckoning will the PRIESTS and NUNS have to render in that **DIES IRÆ**, "the day of the perdition of ungodly men."

When the death of an INFANT, born in these establishments, is determined upon, it is usual for a PRIEST to confer upon it the *sacrament of Baptism!!!* after which it is **MURDERED**, and its remains are put out of the way. An *eye-witness* gives an account of such a transaction. "Two little twin babes, the children of a NUN, were brought to a PRIEST for baptism, I was present while the ceremony was performed. * * * When he had baptised the children, they were taken, one after another, by one of the old NUNS in the presence of us all. She pressed her hands upon the mouth and nose of the first so tight that it could not breathe; and in a few minutes, when the hand removed, *it was dead*. She then took the other, and *treated it in the same way*. No sound was heard, *and both the children were corpses*."

INFANTICIDE has been, *and we believe still is*, carried on to an enormous extent in these dens of infamy. It has been so from the beginning. Udalric, Bishop of Augusta, wrote a letter to Nicholas I., in which he says, concerning Gregory the Great, "that he, by his decree, deprived Priests of their wives; when, shortly after, he commanded that some fish should be caught from the fishponds, the fishers, instead of fish, found the heads of *six thousand infants that had been drowned in the ponds*. When Gregory ascertained that the *children thus killed* were born from the concealed fornications and adulteries of the PRIESTS, he forthwith recalled his decree.* Nor can we be surprised at these things, when we consider the nature of JESUIT morality. A gentleman, resident in Manchester, writes to a friend :—"When travelling in the south of France, in the autumn of 1846, I had the company of a young gentleman for nearly two days. We had much pleasant conversation, in the course of which he observed, that he had spent several years in a JESUIT College in Switzerland. * * Among other matters, he informed me, that it was the custom for the students to write essays or theses on various subjects, to be read by the writer before the class, and a professor who presided. The paper was then the subject of discussion, and at the close the professor delivered his judgment." The attempt of GUY FAWKES and his associates to destroy the King of England and his Parliament, was declared to be "an act not only *not evil*, but good, and that it *merited heaven*; there being no doubt that they were convinced in their minds that they were attempting to do what it was their duty to do." The same judgment was given and for the same reason, "on the conduct of 'a good man' (!!!) (a JESUIT Missionary), who found opportunity to POISON a number of children whom he had baptised, so that by dying within the pale of the Church, and before they could again commit sin, they might go to heaven; whereas, if they should arrive at years of maturity, they would probably relapse into idolatry, and so be lost."†

* Epist. Udalrici, apud Gerhard. Loc. Theolog. de minist. Eccles., sect. cœcxxxix., tom. vi., p. 548, 4to., Jena 1819.

† Evangelical Christendom, vol. II., p. 184.

POPISH MYSTERY.—AN ANECDOTE.

That the making, painting, or worshipping the likeness of anything in heaven, is contrary to the law of God, is an axiom which every consistent Protestant must maintain. And, indeed, the Papists themselves feel very sore when you press them closely on this subject. It is curious to notice the shifts which they are put to, to evade the charge of image worship. They do not, they say, "*worship* the images;" they only make use of them to direct their thoughts, and they worship God through them. A Hindoo will tell you the same sort of story: "I do not," he will say, "worship this image, but the Deity in or through the image." So the Jews, and their calf at Horeb, at Bethel and Dan, were all of the same stamp; and hence *such worship* is called by the SCRIPTURES GROSS IDOLATRY. In like manner the Papists speak of their *worship of saints*. They pretend to render them respect, or a kind of inferior worship. Such a plea may be made use of to evade the charge of idolatry and appease the conscience; but, in the end, it will awfully and utterly fail. A friend of mine, some time since, in conversation with a Roman Catholic priest, said to him, "Pray, Sir, are we to consider Omnipotence, Omniscience, and Omnipresence, as *attributes of DEITY*?" "Yes, certainly," said the priest. "Are they, then, *incommunicable*? Can any *creature* possess them?" He replied, "They are *incommunicable*, and, of course, a creature *cannot* possess them." "Then," said my friend, "should it so happen that one good Roman Catholic in the *east*, and another far off in the *west*, should pray to the Virgin Mary for help at the same time, seeing she is neither Omniscient, nor Omnipresent, how could she afford aid, and be in both places at one time?" "*That*," said the priest, "*is a difficult subject, and I consider it to be a mystery, like the Trinity.*" "Before I can admit this," replied my friend, "you must give me the same authority for the existence of the one as

of the other. I find the doctrine of the TRINITY clearly revealed in the BIBLE, and I therefore believe the doctrine. But where do you find the BIBLE supporting the adoration of saints." "Why," said the priest, "*we have the authority of the Church for it, and the one is as good as the other!*" This is Popery with a witness, and these are the sentiments of the present day.

THE JESUITS AND "THE TABLET."

A correspondent of the *Times*, referring to the statement of Lord Beaumont in the House of Lords, that Lord Redesdale "was mistaken in supposing that the JESUITS were in any way connected with the "*Tablet*," states that the *students at Stonyhurst College are obliged to subscribe to the "Tablet,"* other papers being forbidden. Not very long ago several students, disgusted with the trash contained in the "*Tablet*," petitioned their professor to be allowed to change it for the "*Times*." Their request was refused, with this observation—"The '*Tablet*' is a most excellent paper, and ought to be printed in letters of gold."

THE VIRGIN MARY BELABOURING THE DEVIL.

"Here [in the Colonna Palace] are two superb portraits by *Titian*, supposed to represent LUTHER and CALVIN, and an exquisite SEBASTIAN, by *Guido*. There is also a highly ludicrous old painting, in the most rigorous style of primeval simplicity, in which the VIRGIN *appears to be busily engaged in beating the Devil* with all her might; it is the work of Nicolo Alunno di Foligno, who flourished before the time of Pietro Perugino."—*Diary of a Nun*, I. 219.

KING GEORGE III., AND THE CORONATION OATH.

"At the time (says General Garth to Lord Sidmouth), you succeeded the late Mr. Pitt, being in waiting on my late revered and beloved royal master, I one day repaired to Buckingham-house for the usual morning ride. Soon after the king was on horseback, he called me to come nearer to him; when he said, "I have not had any sleep this night, and am very bilious and unwell." I replied, "I hoped this ride would do him good." He then told me it was in consequence of Mr. Pitt's applying to him to consent to "Catholic Emancipation." On our arrival at Kew, he ordered me to attend him to the library, and when there he asked me if I knew where to find his "CORONATION OATH." I said, "In Blackstone;" but I think I found it in "Burnet's History of the Reformation." I was commanded to read it to him, which I did; and then followed quickly an exclamation, "Where is that power on earth to absolve me from the due observance of every sentence of that oath? particularly the one requiring me to MAINTAIN THE PROTESTANT REFORMED RELIGION? Was not my family seated on the throne for that express purpose? and shall I be the first to suffer it to be UNDERMINED, perhaps *overturned*? No! I had rather beg my bread from door to door throughout Europe, than consent to any such measure."—*Pellew's Life of Lord Sidmouth.*

ROMANIST TESTIMONIES TO PROTESTANT MORALITY.

At the opening of the twenty-third session of the Council of Trent, July 15, 1563, Nogueras, Bishop of Alifi, in the kingdom of Naples, preached before the assembly. As a matter of course, he praised the faith of his own church, but he made an admission, in connection with that subject, which deserves to be remembered. "In speaking of the faith and morals of the heretics and the [Roman] Catholics, he said that as the *faith* of the *latter* was the *best*, so the

morals of the former were very superior; which offended the fathers, but particularly those who remembered the word of Jesus CHRIST and of St. James, that faith is shown by works."—*History of the Council of Trent*, p. 595, ed. 1620.

To this admission may be appended a candid remark, by Chaudon, a member of the Benedictine Order, in his "Historical Dictionary," ed. 1804. In an article on Gruter, the celebrated antiquary, he says—"His enemies accused him of atheism; but his attachment to Protestantism does not accord with the charge of irreligion."

Such instances of candour, however, it is to be feared are rare; they form the exceptions, and the general rule is that which Dr. Geddes specifies in his "View of the Methods," &c.—"The second way by which the Roman Church keeps her sheep within her fold, is by misrepresenting all other religions so as to make them appear abominable." Hence, he says, Protestants are believed, by the people in Spain, Portugal, and Italy, not "to be Christians, nor to worship, or to have any knowledge of God."—(Tracts, vol. IHL, 3rd edit., 1704, p. 74.) This is setting up what the prophet Isaiah calls the *Refuge of Lies*, which must prove more ruinous than safe—(B. xxviii., 15, 17).

Mr. James Thomson, in his "Letters on South America," addressed to the Committee of the Bible Society in England, writes thus from Santiago de Chile in 1821:—"I close my account of Buenos Ayres, for the present, by noticing, that some individuals, upon obtaining the New Testament, and hearing of your great and extended efforts in distributing the Holy Scriptures, wondered how they had been taught that the English were not Christians." (p. 19, 20.). Thus in the New World, as well as in the Old, does Popery try to persuade its adherents that those who do not submit to its authority are not servants of CHRIST. This particular instance shows that the strength, indeed, the reputation, of Protestantism, lies not only in *having* the BIBLE, but in *giving* the BIBLE.

MIGRATIONS OF THE PAPACY.

"**ROME, MARCH 18, 1848.**—Yesterday being St. Patrick's day, the Irish mustered in force at their national Church, St. Isidora. The preacher was the Rev. T. M. M'DONNELL, of Birmingham, late of Clifton, from both which livings he was ejected on frivolous pretexts by the respective Vicars Apostolic of the Districts, and is now here in the pursuit of justice to him as one of the working clergy, whose case I have often described. One passage in his discourse was worth record: 'Should foreign invasion or domestic conspiracy deprive Pio Nono of the old patrimony of St. Peter, *Ireland* will be proud to furnish a new abode of the Popedom, a new central focus of fervent Catholicity. What AVIGNON was, let DUBLIN be.'"—*Daily News*, 28th March, 1848.

In order clearly to understand the nature of a subject, it is sometimes necessary to consider, not merely what the speaker or writer says, but also what he does *not* say, which, perhaps, is of more importance. The Rev. Gentleman, in anticipating the removal of the Papacy from Rome to Dublin, seems to have forgotten an essential part of the subject, viz., the effect which such a removal would have on Ireland itself. Of this effect we may form some idea, from the state of things produced by the residence of the Papal Court in Italy, and also at Avignon, as alluded to by the Rev. Preacher.

I. Concerning the effect produced in Italy, Machiavel, one of the closest observers and profoundest politicians in the sixteenth century, has given this deliberate opinion in his "Discourses on Roman History :"—
 "If Christian Princes had taken care to maintain their religion in the purity it was delivered by its Author, it is certain Christendom would have been much more happy and united than it is at present ; but it is the surest sign of its declension to see that *those who live nearest to the Church of Rome, which is the head of our religion,** HAVE THE LEAST DEVOTION. * * * *The corrupt example of the Romish Court has extinguished ALL SENSE OF RELIGION AND PIETY IN THAT PROVINCE, and, consequently, been the cause of numberless evils : for as all things go*

* It must be remembered that Machiavel was born a Romanist, and that the Reformation had not yet begun when he wrote.

well where religion is duly supported, so where that is neglected and trampled upon everything runs into confusion and disorder. We Italians, therefore, are certainly under great obligations to this Church and its priests, *for abolishing all religion and polluting our morals*; but under greater still upon another account, which has been *our utter ruin*, and that is, for fomenting endless discords and divisions amongst us." He further maintains, that the Romish policy had "brought it (Italy) into such a state of disunion and weakness, that it now lies at the mercy of the first invader, and for this we may thank the Church alone."

He then puts the very case which the Rev. Preacher supposes, viz., the removal of the Papacy into another country (which indeed the wars in Italy may have suggested), and shews what the effect would be if it actually took place. "To prove the truth of which assertions, if it was possible to transplant the Court of Rome, and all its authority, into the territories of the Swiss, who at present are the only people that have preserved both their religious and military institutions in their original vigour, *it would soon be seen that the wickedness and depravity of that Court would occasion more disorder and confusion in Switzerland than any other misfortune that ever did, or ever could, happen to it.*"—(Book I., chap. 12.)*

Such is Machiavel's account of the state of things produced by the residence of the Papacy in Italy. But it is in the mouth of two witnesses that a word is established, and, therefore, let us inquire what the Papacy did for Avignon, where it sojourned in the fourteenth century. Avignon, the reader will bear in mind, is a city in the south of France, situated upon the river Rhone.

II. During the Popedom of Clement VI. a letter was dropped in the Consistory, and read in the presence of the Pope and his whole Court. It was inscribed, "Leviathan, Prince of Darkness, to Pope Clement, his deputy, and the Cardinals, his counsellors and good friends;" and contained an enumeration of the crimes committed by the prelates of the Court, for which he expressed his thanks, exhorting them to con-

* Machiavel's works, Vol. III., p. 55, Farnsworth's translation, 1775. If Romish readers should think this translation too diffuse, perhaps they will have the goodness to furnish a more concise one.

tinue in the same course, by which they would merit still greater favour on his part, and concluded with these words, "Given at the centre of hell, in the presence of a crowd of demons." The authorship of this letter has been ascribed to the celebrated Petrarch, who resided at Avignon, during the time of its papacy. But his testimony to the enormities of that court rests on indisputable ground. In his correspondence he says, "*I am now in the Western Babylon, anything more hideous than which the sun has never seen, and beside the fierce Rhone, where the successors of the poor fisherman now live as kings. Here the credulous crowd of Christians are caught in the name of Jesus, but by the acts of Belial; and being stripped of their scales, are fried to fill the belly of gluttons. Go to India, or wherever you choose, but AVOID BABYLON, if you do not wish to go down alive into hell. Whatever you have heard or read of as to perfidy and fraud, pride, incontinence and unbridled lust, impurity and wickedness of every kind, you will here find collected and heaped together. Rejoice and glory in this, O Babylon, situated on the Rhone, that thou art the enemy of the good, the friend of the bad, the asylum of wild beasts.*" Such is Petrarch's description of Avignon, and a deplorable prospect does it hold out for Dublin, which the Rev. Preacher proposes to papalise.

In his poetry, Petrarch is equally indignant at the corruptions with which the papacy had filled Avignon. Addressing that city, he exclaims—

" The fire of wrathful heaven alight,
And all thy harlot tresses smite !
* * * * *
Foul nest of treason, is there aught
Wherewith the spacious world is fraught
Of bad or vile—'tis hatch'd in thee ;
Who revellest in thy costly meats,
Thy precious wines, and curious seats,
And all the pride of luxury."

He further describes the devil as blowing the fire (in anticipation of

his prey), and availing himself of spectacles (then a recent invention) to take a better view of the scene, which was so much to his taste :—

“ Meanwhile, within thy secret halls,
 Old men in seemly festivals
 With buxom girls in dance are going ;
 And in the midst, old Beelzebub
 Eyes, through his glass, the motley club,
 The fire with sturdy bellows blowing.”

The reader will find more particulars about Petrarch's, and other eminent persons' disgust with Rome, in Dr. McCrie's "History of the Reformation in Italy," a work forbidden to Romanists, as it is placed in the Prohibitory Index of Pope Gregory XVI., published in 1841.

Perhaps the *policy* of bringing the Pope to Dublin is questionable. Hitherto the Popes have resided in places where the sun of Scriptural light does not shine ; but the consequence of his coming into a country where Protestantism exists may be what Romanists especially would dread — *his own conversion*. If error desires to remain unaltered, the farther it keeps away from truth the better for its object. One thing Romanists may rest assured of, that the nearer the Pope comes to the reach of truth, the more abundant prayers will be made for his discerning it.

I. T. M.

SOLEMN APPEAL, AND CITATION TO THE PROOF, OF BISHOP ULLATHORNE AND THE BRISTOL PRIESTS.

*To the Right Rev. William B. Ullathorne, B.D., O.S.B., Bishop of
 Hexham, and the Revs. P. O'Farrell, William Cullinan, Thomas
 Speakman, George Bampton, and William Vaughan.*

~~Whereas~~ you, and all of you, jointly and severally, maintain that after the words of Consecration, used in the celebration of the Mass, the *elements of BREAD and WINE are converted*, "the

whole substance of the BREAD into the *body* of CHRIST, and the *whole substance* of the WINE into His *blood*, the *species only* of *bread* and *wine* remaining, which conversion the Roman Catholic Church most fitly terms TRANSUBSTANTIATION,*—and CURSE all who do not believe this—

And whereas you, and all of you, jointly and severally, maintain that in the most holy Sacrament of the Eucharist there are *truly, really, and substantially*, the *body* and *blood*, BONES and NERVES, and *whatsoever else appertains to the true nature of a body*,† together with the soul and divinity of our LORD JESUS CHRIST, and, consequently, CHRIST *entire*—and CURSE all who deny this—

And whereas these statements are all *capable of PROOF*, as to their truth or falsehood—

And whereas the great body of the Church of CHRIST, redeemed by His blood and sanctified by His spirit, *deny the truth* of the aforesaid declarations, believing that *no change* takes place in the elements of *bread* and *wine*, but that the *bread* is *bread*, and that the *wine* is *wine*, as well *after* as *before* the words of consecration—

And whereas our BLESSED LORD, by His apostle, has commanded His disciples to “*PROVE all things, and hold fast that which is good.*”—(1 Thess. v. 21.)

And whereas, in the days in which our adorable REDEEMER tabernacled among men, He afforded the disciples every opportunity of *testing the true nature of His humanity*, for the confirmation of their faith in Him, saying to St. Thomas, “*Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side* and be not faithless but believing:” (John

* Conc. Trid. Sess. xiii., de Sac. Sanct. Euch. Sacram. Canon 2.

† *Ibid*, Canon 1. Cat. Concil. Trident. Pars. 2. De Euchar. Sacram. xxxi.

xx. 27.) and to "the eleven that were gathered together, and them that were with them," saying, "Why are ye troubled? and why do thoughts arise in your hearts? BEHOLD my *hands* and my *feet*, that it is *I myself*; HANDLE ME, and SEE; for a spirit hath not FLESH and BONES, as YE SEE me have"—and SHEWED them His *hands* and His *feet*.—(Luke xxiv. 33—48.)

And *whereas* it is of the greatest moment that TRUTH should be established and *falsehood* detected, especially in all matters having reference to the welfare of the immortal soul—and in a matter so easily concluded;

And *whereas* you have, or profess to have, the *consecrated* Host, being, or declared to be, the *actual conversion* of such BREAD, used and consecrated as aforesaid, *into the real humanity*, BONES, nerves, and whatever appertains unto the humanity of the body of the LORD JESUS CHRIST—

Therefore you, and every of you, jointly and severally, are hereby most solemnly cited, and "charged before God and the LORD JESUS CHRIST,—who shall judge the quick and dead at His appearing, and His kingdom" (2 Tim. iv. 1), and assign to all hypocrites and impostors, deceivers and betrayers, lying priests and unbelieving people, their respective doom,—

To produce, at your earliest convenience, and in the most public manner to *submit to such tests* as the case shall require, and as our LORD JESUS CHRIST Himself HAS APPOINTED for the ascertainment of the truth, such *Host*, or *pretended* Host, that men's minds may be no longer troubled by the direful curses which you have pronounced against such as do not believe the statements aforesaid—and that it may be proved, to the satisfaction of the citizens of Bristol, among whom you are labouring, whether your teaching on this subject be in very deed the *truth* of God, or one of the *most atrocious and blasphemous LIES* of the Devil.

ADVANTAGES OF IGNORANCE.

Romanists are sometimes displeased, when they are charged with holding, that *ignorance is the mother of devotion*. However, it was gravely asserted by a Romish dignitary, Dr. Cole, Dean of St. Paul's, at the conference between the Protestants and Romanists, on the accession of Queen Elizabeth, in 1559. He maintained that "nothing is more inexpedient than to bring down religious rites to the level of vulgar understandings, for that ignorance is the mother of devotion."—(*Soames' History of the Reformation*, Vol. III., p. 646.) Divine inspiration has judged very differently, in saying "My people are destroyed for *lack* of knowledge."—(Hosea iv. 6.)

The question is a divided one : ignorance is not the mother of devotion, as taught in the *SCRIPTURES* ; but it is the mother of devotion, as practised in the *Church of Rome*.

KEEP ON THE SAFE SIDE.

"If the safer way for avoiding sin be also the safer way for avoiding damnation, then certainly it will not be hard to determine, that the way of Protestants must be more secure, and the Roman way more dangerous. Take but into consideration these ensuing controversies :—Whether it be lawful to worship pictures?—To picture the Trinity?—To invoke Saints and Angels?—To deny laymen the cup in the sacrament?—To adore the sacrament?—To prohibit certain orders of men and women to marry?—To celebrate the public service of God in a language which the assistants* generally understand not? And you will not choose, but confess, that in all these *you* are on the more dangerous side for the committing of sin, and *we* on that which is more secure. For in all

* Persons present.

these things, if we say true, you do that which is impious. On the other side, if you were in the right, yet we might be secure enough; for we should only not do something which you confess not necessary to be done. . . . You neither do nor can pretend, that there is any law of God which enjoins us, no, nor so much as an evangelical council that advises us, to do any of these things. Now, 'where no law is, there can be no sin; for sin is the transgression of the law.*' . . . I conclude, therefore, that which was to be concluded, that if the safer way for avoiding sin be also (as most certainly it is) the safer way for avoiding damnation; then, certainly, the way of Protestants must be more safe, and the Roman way more dangerous."—(*Chillingworth's "Religion of Protestants a Safe Way to Salvation."* Chap. vii. s. 9.)

VARIETIES.

HOW TO ACCOUNT FOR IT.—Why is it that the priests are so opposed to the Bible? Perhaps for this reason, viz., that the Bible is *opposed to them*.

PRIESTLY INTERFERENCE.—During the Irish rebellion of 1798, says Mr. Keightley, it was only in the county of Wexford "that priests appeared among the rebels, and it was only there that murders on a large scale were perpetrated."—*History of England*, vol. iii., p. 487.

A CARDINAL'S "BULL."—Cardinal Pole, in a letter to his friend Prioli, speaking against King Henry the Eighth, says:—"I think completely now this of the King, that unless he be *expelled* from the Church he will never remain in it."—*Turner's Henry VIII.*, vol. ii. p. 417.

HERE LIES THE DIFFERENCE.—"Protestantism is Catholic Christianity, refined from its Papal corruptions. Romanism is sectarianism, compared with Apostolical Christianity."—*Turner, Ibid.*, p. 353.

* Romans v. 13.—1 John iii. 4.

THE
BRISTOL PROTESTANT.

THE POISONED NUN.

A FACT COMMUNICATED BY ONE WHO WAS LATELY A POPISH PRIEST.

"When quite young, and but just emerging from childhood, I became acquainted with a Protestant family living in the neighbourhood of my birthplace. It consisted of a mother and three interesting children, two sons and one daughter. The mother was a *widow*, a lady of great beauty and rare accomplishments. The husband, who had but recently died, one of the many victims of what is falsely called *honour*,* left her as he found her, in the possession of a large fortune, and, as far as worldly goods could make her so, in the enjoyment of perfect happiness. But his premature death threw a gloom over her future life, which neither riches nor wealth, nor all worldly comforts combined together, could effectually dissipate. Her only pleasure seemed to be placed in that of her children. They appeared—and I believe they really were—the centre and circumference of her earthly happiness. In the course of time her sons grew up, and their guardian purchased for both, in compliance with their wishes and to gratify their youthful ambition, commissions in the army. The parting of these children, the breaking up of this fond trio of brothers and sister, was to the widowed mother another source of grief, and tended to concentrate, if possible, more closely, all the fond affections of the mother *upon the daughter*. She became the joy of her heart. Her education, while a child, was an object of great solicitude, and having a fortune at command, no expense was spared to render it suitable for that station in life, in which her high connexions entitled her

* *Murdered in a Duel.*—Ed. B. P.

to move when she should become of age. The whole family were members of the Protestant Church, as the Episcopal Church is called in that country. As soon as the sons left home to join their respective regiments, which were then on the continent, the mother and daughter were much alone, so much so, that the fond mother soon discovered that her too great affection for her child, and the indulgence granted her, were rather impeding than otherwise her education. She accordingly determined to remove her governess, who up to this period was her sole instructress, under the watchful eye of the fond and accomplished mother herself, *and send her to a fashionable school for young ladies.* There was then in the neighbourhood, only about twenty miles from this family, a NUNNERY of the order of JESUITS. To this NUNNERY was attached a SCHOOL, superintended by NUNS of that order. The school was one of the most fashionable in the country. The NUNS who presided over it, were said to be the most accomplished teachers in Europe. The expenses of an education in it were extravagantly high, but not beyond the reach of wealth and fashion. The mother, *though a Protestant*, and strict and conscientious in the discharge of all the duties of her Church, and not without a struggle in parting with her child, and consigning her to the care of the JESUITS, yielded in this case to the malign *influence of fashion,** as many a fond mother does even in this our own land—*sent her beautiful daughter, her earthly idol*, to the School of these NUNS. Let the result speak for itself. * * * Soon after the daughter was sent to school, I entered the COLLEGE OF MAYNOOTH, as a theological student, and in due time was ordained a *Roman Catholic Priest* by particular *dispensation*, being two years under the canonical age. An interval of some years passed before I had an opportunity of meeting my young friend again: our interview was under peculiar circumstances. I was ordained a *Romish Priest*, and located where she happened to be on a visit. There was a large party given, at which, among many others, I happened to be present; and then meeting with my friend, and inter-

* How many girls have been *eternally ruined* by this awful dereliction of duty on the part of parents. Is this training up children "in the nurture and admonition of the LORD?" (Eph. vi.) Is this bringing them up in *the way* in which they should go? (Prov. xxii., 6.) O! how little is the *SOUL* cared for?

changing the usual courtesies upon such occasions, she—sportively, as I then imagined—asked me whether I would preach her *reception sermon*, as she intended becoming a Nun, and taking the *white veil*. Not even dreaming of such an event, I replied in the affirmative. I heard no more of the affair for about two months, when I received a note from her, designating the Chapel, the day and the hour she expected me to preach. I was then but a short time in the ministry, but sufficiently long to know that up to the hour of my commencing to read Popish theology, especially that of Dens and *Antoine de Peccatis*, I knew nothing of the iniquities taught and practised by Romish Priests and Bishops. On the receipt of my friend's note, a cold chill crept over me; I anticipated, I feared, I trembled, I felt there must be foul play somewhere. However, I went according to promise, preached her reception sermon, at the request of the young lady, and with the special approbation of the *Bishop*, whom I had to consult on such occasions. The concourse of people that assembled on this occasion was very great. The interest created by the apparent voluntary retirement from the world of one so young, so wealthy and so beautiful, was intense, and accordingly the Chapel in which I preached was filled to overflowing with the nobility and fashionables of that section of the country. * * * Having no decided connection with the CONVENT in which she was immured, I had not seen her for three months following. At the expiration of that time, one of the *lay sisters* of the CONVENT delivered to me a note. I knew it contained something startling? These *lay sisters* among JESUITS are SPIES belonging to that order, but are sometimes *bribed by the NUNS* for certain purposes. As soon as I reached my apartments, I found that my young friend expressed a wish to see me *on something important*. I, of course, lost no time in calling on her, and, being a priest, I was immediately admitted; but never have I forgot, nor can I forget, the melancholy picture of lost beauty and fallen humanity, which met my astonished gaze in the person of my once beautiful and virtuous friend. * * * After such preliminary conversation as may be expected upon occasions of this kind, the young lady spoke to me to the following effect, if not literally so. I say *literally*, because so deep, and strong, and lasting was the im-

pression made upon my mind, that I believe I have not forgotten one letter of her words:—"I sent for you, my friend, to see you once more *before my death*. I have insulted my God, and disgraced my family; I am in the *family way*, and I **MUST DIE**." After a good deal of conversation, which it is needless to repeat, I discovered from her confession the parent of this pregnancy, and that the MOTHER ABBESS of the CONVENT advised her to take medicine [for an improper purpose]; but *that she knew from the lay sister* who delivered me the note, and who was a confidential servant in the CONVENT, that the *medicine which the MOTHER ABBESS* would give her should contain POISON!!! I gave her such advice as I could in the capacity of a ROMISH PRIEST. I advised her to send for the Bishop and consult him. "I cannot do it," said she; "MY DESTROYER IS MY CONFESSOR." I was silent. I had no more to say. I was bound by oath to be true to him. * * * I retired, leaving my friend to her fate, but promising, at her request, to return in a fortnight. According to promise, I did return in a fortnight, but the FOUL DEED WAS DONE. She was no more. The cold clay contained in its dread embrace all that now remained of that being, which, but a few months before, lived and moved in all the beauty and symmetry of proportion; and that *soul*, which a fond mother confided to the care of JESUIT NUNS, *had been driven in its guilt and pollution into the presence of a just but merciful God*. All, all, the work of JESUITS AND NUNS." *Betrayed, perverted, degraded, POISONED, DAMNED!* Such is the result of Protestants sending their children to be educated in CONVENTS AND NUNNERIES.

PROGRESS OF THE REFORMATION.

Among other signs of the times, we may notice the increasing freedom with which even PRIESTS and JESUITS now speak their sentiments. We were much struck with a letter, recently published in the Irish journals, dated from Rome, and signed "*Francis Sylvester Mahoney*, Priest, of the Diocese of Cork." This is the

well-known "FATHER PROUT," of the order of the JESUITS. He writes at the close of a letter filled with a variety of topics,—“I beg leave to *whisper* that I *do not believe* that St. Dennis walked from the Barrier de Montemartre to the very dirty and stupid town of Dennis with his head in his fist, as therein (*in the Breviary*) asserted,* and as I am forced annually to read.” Of course we never supposed that such a man as FATHER PROUT *did believe* in the fables of the BREVIARY, whether St. Dennis's carrying his head in his hand ; or another Saint's being *turned into a rose* ; or another's heart beating so vehemently with Divine love as to break two of his ribs. We never imagined that acute and sensible men of the world like this *F. S. Mahoney* believed these falsehoods ; but *what is new* is that they *should dare to avow that the Breviary contains things not to be believed*. This, written and printed and published among Romanists, is a serious blow to their church. Her *infallibility* is an essential principle of their creed ; but if her *Prayer book* be indeed a *collection of fictions*, they must be sorely perplexed to know what to believe. Her dogmas of persecution have been given up by men of the world, like this FATHER PROUT, long ago !

HONESTY THE BEST POLICY.

Geronimo Xavier, a relation of the celebrated Popish missionary, St. Francis Xavier, who was sent in the year 1602 to the Mogul Court, presented the Emperor Akbar with a translation of the Gospels into Persian, but he had mingled with them many of the popular Persian legends, trusting that they might thus be rendered more acceptable to a Mahomedan. “This impious artifice had an effect directly contrary to that which was designed ; Akbar was disgusted by meeting with legends, of whose falsehood he had been

* See Bristol Protestant, I., p. 185.

previously convinced, and regarded Christianity with suspicion. Previous, however, to this time, he seems to have been well disposed to adopt the religion of the Gospels in preference to that of the Korân." (*Taylor's History of Mahomedanism*, p. 318.) Thus, owing to the bad faith of a Spanish Jesuit, the Emperor's mind became prejudiced against the Gospel.

THE SPIRIT OF POPERY IN INDIA.

The following appalling account of the enormities practised by the Portuguese in India,* is taken, with some slight abridgment, from *Sismondi's "History of the Literature of the South of Europe,"* chapter 28, in which he discusses the *Lusiad* of Camoens, and the exploits of De Gama, the celebrated navigator. "The instinctive ferocity, which, increasing by the opposition of a weaker enemy, exults with savage pleasure in its destructive powers, was carried to its highest pitch by the most cruel spirit of fanaticism. The inhabitants of those rich and civilised realms, whose mild and humane character never permitted them even the shedding of blood, were found deserving of nothing, in the eyes of the Portuguese, but death, because they had never heard the doctrines of Christianity. It was invariably held a good work to shed their blood; and though worldly policy sometimes induced the Portuguese commanders to enter into treaties with them for a time, the commands of heaven were far more severe; and permitted no sort of indulgence to be shown! Every one that did not receive immediate baptism was delivered up to the stake or the sword. In order to form a correct idea of the Indian wars, it will be necessary to consult the national historians themselves. Every page of the *Memoirs of Albuquerque* may be said to be stained with blood. In his *Asia*, De Barros gives

* See "Bristol Protestant," No. 12, p. 200.

an account of the most atrocious cruelties with the most perfect indifference ; and Vasco de Gama himself, in his second voyage, set the example to others. Even the tenth canto of the *Lusiad*, in which it is the author's object to celebrate only the glory of the Portuguese, is thoroughly imbued with the same character. The destroyers suddenly surprised their victims in one of their remotest retreats : no provocation had ever been offered to them, and no treaty had ever set bounds to their cruel rage. After having persuaded the Moors or the Pagans to deliver up their arms, and to strip themselves of their treasures with their own hands, they committed them to the flames, either in the ships or in the temples, without the least distinction of age or sex. The cries of children were mingled with the groans of aged chiefs ;* and when torrents of blood and the agonies of the victims seemed to excite feelings of compassion in the minds of the soldiery, the more ferocious priests rushed forward to renew with fanatical zeal their relenting fury. Tribunals of the Inquisition were established at Goa and at Diu, and innumerable victims perished in the most frightful torments.

RIGHTEOUS RETRIBUTION.

When the abbey church of Seone, and the palace of the profligate Bishop of Moray (Hepburn), near Perth, were both destroyed in a tumult, in 1559, it is related that many of the Reformers regretted this destruction, and that Knox exerted himself personally to prevent it. An aged matron, however, who stood by, viewed the

* Sismondi further says, in a note from the Portuguese historian, De Barros, that "among many other instances is that of Vasco de Gama, burning an Egyptian vessel with two hundred and fifty soldiers on board, and fifty-one women and children, after they had surrendered themselves to him, and without the least provocation from the Egyptians, with whom he had never been at war." He says, "I cannot observe, without shuddering, that some men are now attempting to revive this ferocious spirit." It is to be feared he speaks too truly.

scene with exultation and thankfulness. "Now," said she, "I see that God's judgments are just, and none can save where He will punish; since ever I can remember aught, this place has been nothing else than a den of profligates, where these filthy beasts, the friars, have acted in darkness every sort of sin, and specially that most wicked man the Bishop; if all knew what I know, they would see matter for gratitude, but none of offence." (*Tytler's History of Scotland*, vol. vi., p. 154.)

And yet there are persons who regret the removal of these abominations. What is the use of *light* to those who will not *see*?

ROASTING ON THE GRIDIRON AND STARVING TO DEATH.

WITH A CUT.

In various instances, the horrible atrocities of the INQUISITION were brought to light by the conquests of the French armies under Napoleon. An officer furnished the following account of what he witnessed at Rome. "My duty, as an officer in the service of Napoleon, called me to that city soon after the destruction, by his order, of the *Holy Tribunal* of the INQUISITION. I was naturally anxious to visit its ruins. But how shall I describe what then met our eyes? Familiarised as I had already become with the carnage of the battle field, having been at Marengo, and initiated as I had been with the sanguinary scenes of horror daily occurring at Paris during the Revolution; yet did all these sink into insignificance before the display of the various modes of cold-blooded TORTURE, which the diabolical minds of men, calling themselves "holy," had invented. All that the most refined cruelty could invent to extort confession, by inflicting pain, was there to be seen. Two modes of punishment there were, however, at Rome, which I will describe to

you : the one, a GRIDIRON, sufficiently large to admit *the unfortunate victim to be thereon extended over a slow fire* until death put an end to his sufferings. The other was, perhaps, a more



refined piece of barbarity : there was a room, around which *were several* NICHES, just large enough to admit the human body quite upright ; in these the unfortunate offenders were placed, and *walled up to the middle, there to remain till the more friendly tyrant, death, should end their miseries, which were protracted by their being compelled, at very distant intervals, to swallow a small portion of bread and water.*" The INQUISITORS were not guilty of cruelty only, but of *other crimes*. In the early part of the last century a French army entered Saragossa, in Arragon, and circum-

stances led them to throw open the doors of the INQUISITION. *Four hundred prisoners* were thus delivered, among whom were *sixty young ladies*, beautiful and accomplished, who had been forcibly carried away from neighbouring families, and who were found to be regarded as the property of the three INQUISITORS, who employed the power they possessed thus to gratify their lusts. These ladies would, probably, never have been seen without the walls of the building but for the French soldiers.—*Pike's Antichrist Unmasked*, p. 456, 457.

Till Christians can *love Satan*, they must *hate Popery*.

REVIEW OF

**"A PROTESTANT CONVERTED TO CATHOLICITY BY
THE BIBLE AND PRAYER-BOOK ALONE ;**

OR AN ACCOUNT OF THE CONVERSION OF Mrs. FANNY MARIA PITTAR. Written by herself. Revised and Corrected by the Rev. J. COTTER. London : T. JONES, 63, Paternoster-Row, 1847. Pp. xi. and 96."

"All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi., 8.

This work is sold at the Bristol "Catholic Depot," under the patronage of the Bishop and Priests of this district.* It has also been lent and circulated by other Romanists, female as well as male, amongst our population. It is clear, therefore, that much importance is attached to the work. And certainly a more useful work for a Protestant, from which to learn the awful LIES and FORGERIES to which Papists have recourse in their attempts at proselytism, could not well be found. To say that there are as many lies as there are pages would be wonderfully below the mark. The book is said to be written by a "Mrs. Fanny Maria Pittar, by herself." This we believe is about as great a lie as Satan himself ever told. We strongly suspect that no such person exists as this Mrs. Fanny Maria Pittar, and we are certain that if there be a person of that name to be

* See Bristol Protestant, Part I., p. 2.

found, the account was never written "*by herself*." That "the Rev. J. Cotter" "*revised and corrected*" the work, and *SOMETHING MORE*, may be very possible. A Rev. "Jeremiah Cotter," we believe, there is amongst the Romish Priests. A gentleman of that name has long figured as attached to the Belgian Chapel, London. The work is dedicated "to the Right Rev. Dr. Gillis, Bishop of Limyra, coadjutor Vicar Apostolic of the Eastern district of Scotland," and it is every way worthy of his patronage, if *he really told the ENORMOUS LIES which are attributed to him*. As our space necessarily calls for brevity in our remarks, and one well established fact will be sufficient, we will merely direct the Reader's attention to an address of "the Right Rev. Dr. Gillis." "He commenced by calling the attention of his congregation to the *Protestant Calendar*, the *Catholic Calendar*, and the *Infidel Calendar of France*! He said, as the index of a book shewed what was contained therein, so a Calendar declared the feelings and habits of the nation, or body to which it belonged. I shall, for briefness' sake, merely notice a few of his remarks on the *Protestant* and *Catholic* Calendars, which he read out, and took for example the month he was then in—February."* Now we put it to the common sense of the citizens of Bristol whether they believe, *with all their prejudices against Popery* that Dr. Gillis is *such a consummate fool and knave* as he is here represented to be by "Mrs. Fanny Maria Pittar," and her *amiable celibate* (for her husband was *away from her*†), "the Rev. J. Cotter." "He said (Dr. Gillis) as the INDEX of a book shewed what was contained therein, so a Calendar declared the feelings and habits of the nation or body to which it belonged." How well has the wise man remarked, "the legs of the lame are not equal; so is a *parable*," and, we may add, a *comparison*, "in the mouth of fools."—(Prov. xxvi., 7.)

Happy should we be if *folly* were the only charge to be brought against this "Bishop of Limyra, coadjutor Vicar Apostolic of the Eastern district of Scotland." *Aliquando dormitat Homerus*. But we proceed to lay before our readers "the Protestant and Catholic Calendars, which he read out

* A Protestant Converted, &c., p. 5.

† Ibid., page 1.

(of *what*, we are not told), and took, for example, the month he was then in—February.”*

PROTESTANT CALENDAR.

1. Fisheries North of Tweed open.
2. Partridge and Pheasant Shooting ends.
3. Sexagesima Sunday.
4. Purification of the Blessed Virgin, or Candlemas.
5. Dr. Cullen died, 1790.
6. Dr. Priestly died, 1804.
7. Bishop Keith born, 1781.
8. Mary Queen of Scots beheaded, 1587.
9. Dr. J. Gregory died, 1788.
10. Quinquagesima Sunday.
11. Descartes died, 1615.
12. Shrove Tuesday.
13. Ash Wednesday.
14. St. Valentine
15. Tweed Net and Rod Fishery opens.
16. Melancthon born, 1497.
17. 1st Sunday in Lent.
18. Luther born.
19. Sun enters Pisces.
20. Rev. Charles Wolf died, 1823.
21. James I. assassinated, 1437.
22. Adam Ferguson died.
23. Duke of Cambridge born.
24. 2nd Sunday in Lent.
25. St. Mathias, Apostle.
26. Sir T. Craig died.†

CATHOLIC CALENDAR.

1. St. Ignatius.
2. Purification of the Blessed Virgin Mary.
3. St. Blase.
- †4. St. Andrew Corsini.
5. St. Agatha.
6. St. Dorothy.
7. St. Ronald.
- †8. St. John of Matha.
9. St. Appollonia.
- †10. St. Scholastica.
- †11. St. Raymond of Penafort.
- †12. St. Catherine.
- †13. St. Benedict.
14. St. Valentine.
15. St. Faustinus and Jovita.
- †16. St. Onessimus.
- †17. St. Fintan.
18. St. Simeon.
- †19. St. Barras.
- †20. St. Tyrannio, &c.
- †21. St. Severianus.
22. The Chair of St. Peter, Antioch.
- †23. St. Serenus.
24. St. Mathias.
- †25. St. Tarasius.
- †26. St. Alexander.

For the wisest of all possible reasons, which our Readers will easily divine, the “Infidel Calendar of France!” is *not given*. And better had it been for the credit of Bishop Gillis, Mr. J. Cotter, and Mrs. Fanny

* Pages 5, 6.

† Here the Calendar ends, a pretty good proof of the grossness of the imposition attempted by the Right Rev. Popish Bishop; as if any Calendar, Protestant or Popish, would omit two days in a month!!!

Maria Pittar, if the others had also been withheld. The CATHOLIC CALENDAR is nothing but a FORGERY, as any one may see who will consult the Breviary, the Missal, the Roman Catholic Laity's Directory, or any other authentic document of the Church of Rome. The CATHOLIC CALENDAR IS A FORGERY—we repeat it. NOT ONE of the SAINTS (?) against whom the † is placed is to be found in the *genuine* Calendar. It is a FORGERY, and a forgery *most clumsily* concocted, notwithstanding the *revision* and *correction* of the Rev. J. Cotter, for this liar *must know* that there are *no such Saints* in the list for February as *St. Ronald* and *St. Appollonia*. Need we add one word more? We call upon Bishop Ullathorne and the Priests of Bristol to produce *the three Calendars* for the inspection of the Bristol public. It is quite clear that, however Mrs. Fanny Maria Pittar may have been *per-verted*, she knows nothing whatever of *con-version*. She is still ignorant that *conversion* is the work of the HOLY SPIRIT of God, and cannot be effected by "*her Bible and Prayer-Book ALONE*;" and, as our blessed LORD teaches His disciples to judge of a tree by its *fruits* (Matt. vii., 20.), there is so much internal evidence in the book of the *most atrocious lying*, that we would earnestly entreat her (if *there be such a person in existence*) to seek, without delay, the GOD of all grace for pardoning mercy, and the renewing and sanctifying influences of His HOLY SPIRIT, for JESU's sake.

EXPOSITORY DILEMMA.

As Romish expositors are compelled to acknowledge the *Babylon* of the Revelation to be Rome (Rev. xvii. 18.), they endeavour to evade the inference by explaining it, not of the *papal*, but merely of the *imperial* city. But as the Popes followed hard upon the Emperors this exposition carries with it a serious difficulty. For what is the state of Babylon after her fall? She "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2.) If, then, the dissolution of the Western Empire is the fall of the prophetic Babylon, her being

given over to unclean spirits must be the settlement of the papacy within the precincts of the dis-crowned Rome. So that, upon Romish principles of exposition, "the devils, the foul spirits, and the hateful birds," must be interpreted to mean the Popes, the Cardinals, and other ecclesiastical personages of the "eternal city."

POPISH SPIES.

D'Emilliane, in his "History of Monastical Orders," 1693, p. 194, mentions, among the Rules of the JESUITS, that, "If any go to speak with a Prelate, or person of quality, they ought to tell their superior what hath been discoursed of." (Rule 44.) What can be more repugnant to honest English habits than the presence of such visitors? Are respectable Romish families aware of the system of police to which they are subject, wherever JESUITS are placed? No doubt, these spies do not always confine their reports to what they have heard in houses of *quality*; and the only consolation for being thus betrayed is, that persons may sometimes be included under the designation of *quality*, who make no pretensions to it. Seriously speaking, the best mode of conduct for Papists, as well as for Protestants, toward a JESUIT is, to be as silent as possible, and if one must enter into conversation, to talk about the weather. Would it not be fair to tell the JESUIT visitor that, as he is bound to report *our* conversation, *we* will take notes of *his*; and produce the pen and ink for that purpose? In the prosecution of this iniquitous system, the JESUITS assume any office, rank, trade, or profession. Thus we read of THOMAS RILEY, of Lancashire—"This model of temporal Coadjutors" acted as a COBBLER, and followed his trade most diligently.* Some are engaged *on the road* in breaking stones; in fact it is impossible to say under what disguise, male or female, they may not be found.

* Dr. Oliver's Biography of the Jesuits, p. 180.

A COMPETENT WITNESS.

Mr. Mitchell, the convicted Irish agitator, while he acknowledges that "the verdict is according to law," complains that the Jury was not differently constructed, "for then (says he) there would have been a majority of Roman Catholics, who would have returned a verdict *contrary to law*, and set me at liberty, to go on breaking the law." The *Times* asks, "How will the Roman Catholics take this compliment at Mr. Mitchell's hands?" It might have gone farther, and have said, that this gentleman's testimony is not less dishonourable to Papists than it is honourable (by inference) to Protestants, who, if they are not always proof against incendiary *doctrines*, retain a sense of right and wrong, which unfits them for dishonest *agency*. Strangely enough, Mr. Drummond, in the debate of May 31st, asserted that "he never met with a more harmless, inoffensive sort of people than the Catholics of the present day." This is only excusable on the ground of ignorance. Mr. Mitchell *knows them better*, for he has worked with them, and his opinion is therefore entitled to greater weight. Now, who can be less "harmless and inoffensive" than persons who will readily give a verdict *contrary to law* (and their *oath*), in order to set others at liberty to break the law? *This witness is true, wherefore rebuke them sharply.* (Titus 1, 13.)

AN AFFECTIONATE ADDRESS TO THE LAY-MEMBERS
OF THE ROMAN CATHOLIC CHURCH IN BRISTOL
AND CLIFTON.

Dear Friends,—In our last number we made a solemn appeal to the *clerical members* of the Church,* calling upon them to *prove the truth* of their teaching respecting the pretended change of the bread and wine, in the Eucharist, into the very *body, BONES*, and

* Page 28.

nerves, &c., of our LORD and SAVIOUR JESUS CHRIST. To this appeal we have received no answer. We need not say that we *did not expect one*, being confident that these *impostors* would have the worldly prudence to withhold everything which might tend to expose their gross imposition. No *really honest* man ever objects to *substantiate* his assertions by *proof*. They refuse to do so because they are teachers of LIES. Remembering that the SALVATION OF YOUR SOULS depends upon your holding THE TRUTH, we now make an appeal to you, and earnestly entreat you to carry out the investigation for yourselves. We beseech you, when next you communicate, to *reserve the consecrated wafer*. Take it home; examine it; see whether or not *any change* has really taken place by virtue of the words of consecration. *This plan several have already adopted*, and the result has been a thorough conviction that their souls had been deceived by their wicked teachers; they were fully convinced that what they had received as a *human body* into their mouths was nothing but a *wafer!!!* We do not remind you of the blasphemous absurdity of the doctrine you have been taught, but earnestly beg and entreat you to PUT IT TO THE TEST. If you refuse to do this, it is because there is a *doubt* on your mind respecting it—and the WORD of God assures you in the most awful language—“He that *doubteth* is DAMNED if he eat, because he eateth not of *faith*: for whatsoever is *not of faith* is *sin*. (Rom. xiv. 23.) If you *have no doubt* on the subject, *you cannot reasonably refuse* our request. You will indeed be too happy to have an opportunity of convincing any whom you may conceive to be in error in this matter. “For every one that *doeth evil* HATETH the LIGHT, neither COMETH to the LIGHT, lest his deeds should be reprov'd. But he that *doeth truth* COMETH to the LIGHT, that *his deeds may be made manifest* that they are wrought in God.” (John iii. 20, 21.)

THE
BRISTOL PROTESTANT.



THE FLYING HOUSE, OR THE CHAPEL AT
LORETTO.

The Popish religion is made up of the most preposterous absurdities ; and the more utterly incredible any statement may be, the more credit it receives from the deluded followers of that awful superstition ; witness the lying legend of “ the *Chapel of Loretto*.”

“ The HOLY CHAPEL OF LORETTO, all the world knows, was originally a small house in Nazareth, inhabited by the *Virgin Mary*,

in which she was saluted by the Angel, and where she bred our Saviour. After their deaths, it was held in great veneration, and at length consecrated into a *Chapel*, and dedicated to the *Virgin*; upon which occasion St. LUKE made that *identical image*, which is still preserved here, and dignified with the name of "*our Lady of Loretto*."* This sanctified edifice was allowed to sojourn in Galilee as long as that district was inhabited by Christians; but when Infidels got possession of the country, a *band of Angels*, to save it from pollution, *took it in their arms*, and conveyed it from Nazareth to a castle in Dalmatia. This *fact* might have been called in question by incredulous people, had it been performed in a secret manner; but, that it might be manifest to the most short-sighted spectator, and evident to all who were not perfectly *deaf* as well as *blind*, a *blaze of celestial light*, and a *concert of divine music* accompanied it during the whole journey; besides, when the Angels, to rest themselves, set it down in a little wood near the road, *all the trees of the forest bowed their heads* to the ground, and *continued in this respectful position* as long as the sacred Chapel remained amongst them. But, not having been entertained with suitable respect at the castle above-mentioned, the *same indefatigable Angels* carried it *over the sea*, and placed it in a field belonging to a noble lady, called LAURETTA, from whom the Chapel takes its name. This field happened, unfortunately, to be frequented at that time by highwaymen and murderers, a circumstance with which the Angels undoubtedly were not acquainted when they placed it there. After they were better informed, *they removed it to the top of a hill*, belonging to two brothers, where they imagined it would be perfectly secure from the dangers of robbery and assassination; but the two brothers, the proprietors of the ground, being equally enamoured of their new visitor, became jealous of each other, quarrelled, fought, and fell by mutual wounds. After this fatal catastrophe, the Angels in waiting finally removed the HOLY CHAPEL to the *eminence*

* See the wood-cut at the commencement of this article.

where it now stands, and has stood there for hundreds of years, having lost all relish for travelling. To silence the captious objections of cavillers, and give full satisfaction to the candid inquirer, a deputation of respectable persons was sent to *Loretto*, who, previous to their setting out, took the dimensions of the *Holy House*, with the most scrupulous correctness. On their arrival at Nazareth, they found the citizens nearly recovered from their astonishment; for it may be easily supposed that the sudden disappearance of a house from the middle of a town would naturally occasion a considerable degree of surprise, even in the most philosophic minds. The Landlords had become alarmed in a particular manner, and had made inquiries and offered rewards all over *Galilee*, without being able to get any satisfactory account of the fugitive. They felt their interest much affected by this incident; for, as houses had never before been considered as moveable, their value fell immediately. This indeed might be partly owing to certain evil-minded persons, who, taking advantage of the public alarm, for selfish purposes, circulated a report that several other houses were on the wing, and would most probably disappear in a few days. This affair being so much the object of attention at *Nazareth*, and the builders of that city declaring they would as soon build upon quicksand as on the vacant space which the chapel had left at its departure, the deputation from *Loretto* had no difficulty in discovering the foundation of that edifice, which they carefully compared with the dimensions they had brought from *Loretto*, and found that they tallied exactly. Of this they made oath at their return; and in the mind of every rational person it remains no longer a question, whether this is the real house which the *Virgin Mary* inhabited or not. Many of these particulars are narrated with other circumstances in books which are sold here; but I have been informed of one circumstance, which has not hitherto been published in any book, and which, I dare swear, you will think

ought to be made known for the benefit of future travellers. This morning, immediately before we left the inn, to visit the *Holy Chapel*, an Italian servant, whom the Duke of Hamilton engaged at *Venice*, took me aside and told me, in a very serious manner, that strangers were apt secretly to break off little pieces of the stone belonging to the *Santa Casa*, in the hope that such *precious relics* might bring them good fortune; but he earnestly entreated me not to do any such thing; for he *knew a man at Venice who had broken off a small corner of one of the stones, and shipped it into his breeches pocket* unperceived; but, so far from bringing him good fortune, it *had burnt its way out*, like aqua fortis, before he left the chapel, and *scorched his thighs* in such a miserable manner that he was not able to sit on horseback for a month. I thanked *Giovanni* for his obliging hint, and assured him I should not attempt any theft of that nature."—*Moore's Views of Society and Manners in Italy. Vol. II., p. 336-341. London, 1787.*

For further particulars inquire of the Rev. P. E. Moriarty, D.D., Barrow-lane, Lawrence-hill, Bristol.

THE DANGER OF MIXED MARRIAGES,

OR THE POPISH NURSE.

An English painter of very great eminence, travelling in Italy, for the purpose of improving himself, by studying the many fine pictures to be found in that country, captivated the heart of an Italian lady, who found means to make her affections known, and there was but one bar between them, which was the difference of religion, he being a PROTESTANT, she a PAPIST. After much perplexity, it was at last arranged that *the lady* should enjoy full liberty of following her own religion, but *all the children* should be educated in the religion of their father. A favourite waiting maid was also to accompany them, whose name was Ursula. This Ursula had said every thing she could urge against the marriage, but the passions of the lady were too strong for her arguments. Their *first child*

was born abroad, and was, to every appearance, a fine healthy babe ; but in about six weeks it sickened, drooped, and died, notwithstanding every assistance of medicine. To relieve the grief of the wife, the gentleman determined to return to England, when the birth of a *second son* began to console them for the loss of the first ; but their pleasure was transient, for, in less than two months, it slowly dwindled away, and died. This calamity destroyed every other blessing which fortune and prosperity could bestow. Dreadful to relate, no *less than eight children* were born into the world, just to open their eyes and perish. The father was wretched ; but the deepest melancholy settled upon the spirits of the mother, whose health was broken, and she seemed fast verging to the grave or to madness. Ursula, who had always deeply sympathised in the grief of her mistress, and shewed strong marks of dejection, one day addressed her lady,—“I have often thought, Madam, on the arguments I used to have with you at Florence, *not to marry one of a different religion from the holy Catholic Faith* ; I told you I was certain nothing good could come of it ; and then the agreement which you made, that all your children should be brought up *heretics*, has often struck me as the cause of all your distress. No, my lady, God would not permit that these beautiful cherubs should be lost to His holy Church, and He has taken them from you ; but, my lady, *if you were to make a vow to bring up your next in the true faith, and pray to the Virgin and the holy Saints for their protection*, who knows but the child might be permitted to live, and, perhaps, you might have a family on the same condition.” The lady adopted the opinion of her maid. She thought that the death of her children was undoubtedly a visible and severe judgment upon her, and she proposed to her husband to release her from the engagement, and to promise that the next child, should it live, *should be educated in the Romish faith.*

The husband agreed to the proposal, having no doubt, in his own mind, that it would decline like the others. Her FATHER CONFESSOR was sent for to witness the promise, and desired to offer up prayers for its success. Some time after a daughter was born ; she was baptised by the *POPIH PPIEST* ; she thrived, and could run alone ; when the

lady had a second daughter, which was the tenth child; this was equally healthy with the first. The daughters grew up very fine young girls, and were strictly educated in the Romish principles, which, perhaps, made a stronger impression on their minds, from the circumstances of their birth. The youngest was about *twenty*, when Ursula, now advanced in years, was suddenly taken ill, and earnestly requested the FATHER CONFESSOR to be sent for, as she had a burden upon her mind, with which she could not die in peace. Her master wished much to be present at this confession, for he could not conceive what great crime could burthen the conscience of a woman who had resided two-thirds of her life under his eye. "At least, Sir," said he to the Priest, "if the rules of your Church will not allow of my presence at this confession, *if it is anything that relates to my family, you will inform me of it.*" "That is utterly impossible, Sir," replied the Priest, "whatever is told me, under the seal of confession, cannot be again mentioned, of whatever nature or whatever import." "What! not if it were *murder*, and necessary to bring the criminal to justice?" "No, Sir; *not even if it were a thousand murders.*" This statement was very displeasing to the gentleman, and he determined, if possible, to act with the same sort of policy. He contented himself with observing, that a *criminal then had nothing to fear in revealing to the CONFESSOR his crime*, and mildly inquired *whether his pardon was easily granted?* At the same time he rang for some refreshments, which he prayed the PRIEST to take, while he rested himself; and his lady coming in, he apologized for leaving them, observing he had an engagement which could not be postponed. He hastened to his study, where, taking off his shoes, he silently slipped up stairs into the garret, adjoining that in which Ursula lay, and divided only by a thin wainscot partition; this was also a bedroom. He fastened the door without noise, and closed the shutters, that he might be in the dark, first spreading the quilt and blankets on the floor, to prevent any noise. When his own room was darkened, he perceived a ray of light strike through the wainscot; but it was only sufficient to admit sound distinctly; he could not see anything through it. Having thus stationed himself, he waited the coming of the FATHER CONFESSOR, fearing, from the deep groans of Ursula, that she would die before his arrival. At

length he entered, and the nurse, who attended her, withdrew. He then applied his ear to the chink with that deep attention which catches the smallest sound. The confession which he heard thrilled him with horror and amazement, and almost deprived him of reason. He heard this *PAFIST* confess that *she had administered to his innocent babes, one after the other, a certain POISON, with no other motive to this most savage and hellish cruelty, than to prevent their being educated HERETICS*; but she could not rest satisfied in her conscience till she had the opinion of the holy Father, *and the forgiveness of the Church!!!* The unhappy father listened no longer; he rushed out of the room, and splitting the door, which was locked, with his foot,—“I have heard what this hell-born fiend has told you,” cried he, “and I demand that you instantly go with me to a Magistrate and make oath of it.” “Sir,” said the *PRIST* coldly, “what you have heard I know not,—this mistaken but zealous woman will not live long to trouble you, if the fright has not already overpowered her:” turning to Ursula, he said,—“She is gone,—*she is dead.*”

POPISH WORSHIP OF OLD BONES.

“Nothing can equal the impudence with which the *BONES, really taken out of the public burial grounds*, where the ancient Romans buried their slaves, *have been sent about under the names* of all the martyrs, confessors, and virgins, mentioned in the Roman Catholic legends. The *POPE* claims the power of what is called *christening* relics; and the devout Romanists believe that when their Holy Father has thus *given a name to a skull*, or a *thigh bone*, it is equally valuable as if it had been taken from the body of their *favourite Saint*. They are not generally aware that what is thus christened, is probably part of the skeleton of some *ancient heathen*. But, to give you an idea of the *credulity* which the *POPES* have encouraged on this point, *I have seen the treasury of relics* which belongs to the Kings of Spain; where the *MONKS* who keep it, show to all who come to visit the church of the *Escorial*,

near Madrid, the *whole body*, as it is pretended, of *one of the children* who were *put to death by Herod*.—(Matt. ii.) But there is still a more monstrous piece of impudence in the same exhibition. A glass vial, set in gold, is shown, *with some milk of the Virgin Mary (!!!)* These, and a hundred other such relics, are presented *to be worshipped* by the people; all *duly certified* by the Pope or his ministers. These impositions have been at all times carried on so carelessly by the Romish Priesthood, that it was necessary, in some cases, to declare *that the bodies* of some saints had been *miraculously multiplied*; else people would have discovered the fraud, by finding the *same saint* at different places." *Eight arms* are mentioned of *St. Matthew*: one writer had seen *three* of *St. Luke*, and another *three heads* of *John the Baptist*. *Pieces of various ANIMALS* have been worshipped *as parts of saints*. In the Cathedral of Seville is a *TOOTH*, said to be one of the teeth of *St. Christopher*, that *evidently belonged* to some huge *animal of the Elephant kind!!!* In the Abbey of the Trinity at Vendome, in France, was the *JAW BONE* of *some beast*, (probably an *ASS*,) said to be that of *St. Magdalene*.—*Popery Contrasted with Christianity*, p. 309-310.

POPISH FRAUDS.

THE HEAD OF ST. THOMAS AQUINAS.

The Abbey of FOSSA NUOVA is said to have made a very valuable acquisition of late, no less than the head of ST. THOMAS AQUINAS. We are told, in the memoirs of that *Saint*, that he was taken ill as he passed this way, and was carried to this Convent, where he died. His body was afterwards required by the King of France, and ordered to be carried to Thoulouse; but before the remains of this *holy* person were removed from the Convent, one of the Monks,

unwilling to allow the whole of such a precious deposit to be carried away, determined to retain the most valuable part, and actually *cut off the Saint's head*, substituting *another in his stead*, which was carried to Thoulouse, very nicely stitched to the body of the Saint. The Monk, who was guilty of this *pious fraud*, hid the true head *in the wall of the Convent*, and died without revealing the secret to any mortal. From that time the *suppositious head* remained unsuspected at Thoulouse ; but as impostures are generally detected sooner or later, the venerable brethren of Fossa Nuova (this happened much about the time that the *Cock-lane* ghost made such a noise in London) were disturbed with strange knockings and scratchings at a particular part of the wall. On this noise being frequently repeated, without any visible agent, and the people of the neighbourhood having been often assembled to hear it, the Monks at length agreed to pull down part of the wall at the place where the scratching and knocking were always heard. This was no sooner done than the *true head* of ST. THOMAS AQUINAS was found, *as fresh as the day it was cut off*;—on the vessel in which it was contained was the following inscription :—

Caput divi Thomæ Aquinatis,

(the head of ST. THOMAS AQUINAS), and near it a paper, containing a faithful narrative of the whole transaction, signed by the Monk who did the deed. Some people, *not making a proper allowance for the difference between a Saint's head and their own*, say this cannot possibly be the head of THOMAS AQUINAS, which must have putrified some centuries ago ; they say the paper is written in a character by much too modern ; they say the Monks contrived the whole affair to give an importance to their Convent ; they say—but what signifies what they say ? In this age of *incredulity*, some people will say anything.—*Moore's View of Society and Manners in Italy, Vol. II., 101-103. London, 1787.*

POOR DONALD,

OR THE ABSURDITY OF PRAYING TO DEAD MEN AND WOMEN.

A Scottish nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenantry, whom we will call DONALD, rented a farm, upon which his forefathers had lived for above 200 years. The lease which he held was on the point of expiring, and the steward refused to allow DONALD a renewal, wishing to put the farm into the hands of a friend of his own. Poor DONALD tried every argument in his power with the steward, but in vain ; at length he bent his steps to the Castle, determined to make his case known to his Lordship. Here again he was repulsed ; the porter had received orders from the steward, and refused him admittance.

DONALD turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building, and DONALD wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of the nobleman ; he heard a voice, and, drawing near, found it was his Lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his Lordship pleading earnestly with the *Virgin Mary* and *St. Francis*, for their intercession in his behalf. At length his Lordship ceased. DONALD, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his Lordship's reply ; and DONALD entered. "Who are you, man ? What do you want ?" was the inquiry. DONALD stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The Peer listened, was touched with the tale, and having heard something of DONALD, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his

mind, DONALD returned, and spoke thus : " My Lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you ! I would again be a bold man if I might, and say something further to your Lordship." " Well, man, speak out." " Why, my Lord, I was well nigh a ruined man, so I was bold and came to your Lordship's door, and as I stood there I could not but hear your Lordship praying to the *Virgin Mary* and *St. Francis*, and you seemed unhappy. Now, my Lord, forgive me, but I cannot help thinking the *Virgin Mary* and *St. Francis* will do you no good, any more than your Lordship's steward and porter did for me. I had been a ruined man if I had trusted to them, but I came direct to your Lordship, and you heard me. Now, if your Lordship would but leave the *Virgin Mary* and *St. Francis*, who will do no more for your Lordship than your Lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to Him for what you need, He will hear you, for he has said "*Him that cometh to me I will in no wise cast out.*" Will your Lordship forgive me, and just try for yourself?"

It is said, that his Lordship was struck with this simple argument, and afterwards found what a poor penitent sinner looking to Jesus always finds—pardon, peace, and salvation.

THE KNAVISH HERMITS.*

Gabriel D'Emilliane, in his "Journey to Naples," 1691, gives an account of a class of devotees called *Wandering Hermits*, who visited Holy Places, such as Rome, Loretto, &c., every year. At their return the country people received them gladly, as they came provided with Agnus-Dei's, and Relics, which they distributed, and in addition to which they had always entertaining stories to tell. He expresses, however, no very flattering opinion of their honesty, but says "A man must have an eye to their fingers, for they are very dexterous at pilfering whatever they can lay

* Johnson defines a Hermit to be "One who retires from society to contemplation and devotion."

their hands upon, which afterwards they sell for money, or make a change of it at their inns for good lodging and entertainment." And to substantiate this assertion, he gives an instance, of which he was an eye witness.

He happened to be at an inn when two of these Hermits came in, and ordered dinner, offering a stock of child's clothes in payment. The hostess, astonished at seeing them in possession of such articles, asked them plainly how they had come by the clothes, and intimating pretty intelligibly her apprehension of their having stolen them. They protested, before God, that they had not done any such thing, but that a countrywoman, who had lost her child, had given them its clothes, for which she had no further occasion, as a present. In the meantime a neighbouring woman came in, whom the Hermits no sooner saw, than they took to their heels, leaving the clothes behind them, in the hurry of their flight. The woman accounted for their abrupt departure, by saying that they had stopped at her dwelling, and while one of them was engaging her attention, with a story about an apparition of the Souls in Purgatory, the other went out into the court, and took away her child's clothes, which she had hung up to dry. (p. 226-7.)

This noxious weed is not yet eradicated. Professor Spalding, in his work on "Italy," 1841, speaks of "such vagabonds as the so-called Hermits, of whom there are several specimens among the mountains near Rome." (Vol. 3, p. 238.)

AN AWKWARD MIRACLE OF ST. ANTONIO.

The Franciscan Church, dedicated to ST. ANTONIO, the great patron of this city, was the first place we were led to by the Cicerone of our inn. The *body* of this *holy* person is inclosed in a sarcophagus, under an altar in the middle of the chapel, and is said to *emit* a very agreeable and refreshing flavour. Pious [Roman] Catholics believe

this to be the natural effluvia of the Saint's body ; while Heretics assert that the perfume (for a perfume there certainly is) *proceeds from certain balsams rubbed on the marble every morning, before the votaries come to pay their devotions*. I never presume to give an opinion on contested points of this kind ; but I may be allowed to say, that *if this* sweet odour really proceeds from the *holy* Franciscan, he *emits a very different smell* from any of the brethren of that order* whom I ever had an opportunity of approaching. The walls of this Church are covered with votive offerings of ears, eyes, arms, legs, noses, and every part almost of the human body, in token of cures performed by this Saint ; for whatever part has been the seat of the disease, a representation of it is hung up in silver or gold, according to the gratitude and wealth of the patient. At a small distance from this Church is a place called THE SCHOOL OF ST. ANTONIO. Here many of the actions of the Saint are painted in fresco ; some of them by TITIAN. Many miracles of an extraordinary nature are here recorded. I observed one in particular, which, if often repeated, might endanger the peace of families [which the Priests attend]. The SAINT thought proper to *loosen the tongue of a new-born* child, and endue it with the faculty of speech ; on which the infant, with an imprudence natural to its age, *declared*, in an audible voice, before a large company, *who* was its *real* father. The miracles attributed to this celebrated SAINT greatly exceed in number those recorded by the Evangelists of our SAVIOUR ; and although it is not asserted, that ST. ANTONIO has as yet raised himself from the dead, yet his admirers here record things of him which are almost equivalent. When an impious Turk had secretly *placed fireworks under the Chapel* [another Guy Faukes], with an intention to blow it up, they affirm that ST. ANTONIO *hallooed three times from his marble coffin*, which terrified the infidel, and discovered the plot. This *miracle* is the *more miraculous*, as

* The reader can inquire respecting this matter of the Rev. F. O'Farrell, O.S.B.

the SAINT's tongue was cut out, and is actually preserved in a chrystal vessel, and *shewn* as a precious relic to all who have a curiosity to see it. I started this as a difficulty, which *seemed to bear a little against the authenticity of the miracle*; and the ingenious person to whom the objection was made seemed at first somewhat non-plussed; but, after recollecting himself, he observed *that this*, which at first seemed an objection, *was really a confirmation of the fact*; for the SAINT was *not* said to have *spoken*, but only to have *hallooed*, which a man can do without a tongue; but if his tongue had *not* been cut, added he, there is no reason to doubt that the SAINT would have revealed the Turkish plot in plain articulate knowledge.—*Moore's View of Society and Manners in Italy, Vol. I., 265-268. London, 1787.*

STATE OF THE PAPACY.

"Rejoice over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her."—*Rev. xviii., 20.*

"No part of the Italian question is more fraught with difficulty than the present and future position of Pius IX. On the 20th of April last the Pope pronounced an allocation in the secret Consistory of the Cardinals, in which he earnestly disclaimed the connexion which the revolutionary party had sought to establish between *his* policy and *their own* subversive and criminal designs. He showed that the measures of his temporal Government had been the fulfilment of the recommendations made to the Court of Rome by the Five Great Powers in 1831; and he utterly repudiated the inference that an enterprise undertaken by him in the present spirit of patriotism and benevolence had degenerated by any fault or by any ambition of his into the *anarchy now to be witnessed in his dominions* in Italy and Europe. On other grounds he positively denied the "perfidious assertion," that the Roman PONTIFF would

ever preside over a *republic* formed of all the States of Italy; and he solemnly protested that the intention of declaring war against Austria was altogether contrary to his intentions, although he *possesses no means of preventing his subjects* from serving as volunteers in the campaign. These declarations *were very ill received* in Rome. The only troops which could have protected the Government and the POPE himself had been sent to the frontiers. The city *was in the hands of the civic guard*, who, of course, took the first opportunity of using their arms *against the authorities* which had called them into existence, and ROME *became a scene* of the most COMPLETE ANARCHY AND CONFUSION. Such an event might, in these times, happen almost anywhere; *but the attempt to control the authority of the POPE by the rabble of Rome* has a very peculiar importance. *It is a blow struck at the PAPACY ITSELF.* It is one of the *grossest and most fatal insults which could be offered to the head*, not only of a small Italian State, *but the countless millions (?) of the Roman Catholic Church.* It is, moreover, an act of treachery and hostility to the moderate and national party in Italy, who have identified their cause with the name of PIUS IX. The possession of *independent sovereign rights* has at all times been held *to be essential to the free exercise of that SPIRITUAL POWER* which the POPES of Rome *have assumed in a large part of Christendom*; but the most fatal invasion of these independent sovereign rights is that which proceeds from the rebellion and anarchy of the Roman people. The imaginary union of Catholicism (?) and democracy—of popular government and ecclesiastical authority—*will here be brought to a trial it can hardly survive.* Neither the captivity of AVIGNON nor the outrages of FONTAINELEAU *ever sank the PAPACY to so low an ebb* as the triumph of this domestic enemy; and *wherever allegiance to the Romish Church is professed throughout the world, such an event cannot but produce the strongest sensation, to be followed by still more extraordinary revolutions.*—"Times," May 15, 1848.

THE POPE WORSHIPPING JUPITER.

Sir C. E. Smith, in his speech at Craven Chapel on August 16, 1843, states that he had seen the POPE bow down before an image of St. Peter,—this “is a large statue of the natural size, made of bronze. *It was formerly an image of JUPITER TONANS, (Jupiter the Thunderer,) and has been converted from a heathen God into an object of Christian worship.* The POPE put his *head* on the *foot* of the image, and then *under his feet*, as a token of humiliation!!!”

HOW PAPISTS DEAL WITH PROTESTANTS.

“Bernardine Condé was condemned to be BURNT ALIVE. As they led him to the stake, a *crucifix* was put into his hands, which he threw to the ground. The enraged Inquisitor sent him back to prison, and, to aggravate his torture, *he was first smeared over with pitch*, and then committed to the flames. The same Inquisitor caused *the throats of eighty of them to be cut*, just as *butchers slaughter their sheep*; their *bodies* were afterwards *divided into four quarters*, and the public way between Montauld and Castle Villar, for the space of thirty miles, was *planted with stakes, and a quarter of the human frame stuck upon each of them*. A young man, of the name of SAMSON, was cast headlong from the Tower. The following day the Viceroy, walking at the foot of the Tower, saw the unhappy youth still alive, but languishing in torture, *having nearly all his bones broken*, the monster *kicked him on the head*, and said, ‘Is the dog yet alive?—*Give him to the hogs.*’ Such were the deeds of the members of ‘The *holy Catholic Apostolic Church*,’ in carrying out the directions of their head, to *exterminate HERETICS!!!* This is the religion!!! which they are attempting to establish in Bristol.”

THE

BRISTOL PROTESTANT.

DEATH OF THE ARCHBISHOP OF PARIS.

The following account of this event is extracted from a newspaper :—

“On Sunday evening the Prelate, accompanied by two of his Vicars-General, proceeded by the Rue St. Antoine to the Place de la Bastille, where the combat still continued. The welcome which he had received from General Cavaignac was but a prelude to what he met with in the places near the scene of the combat. His resolution was praised ; he was surrounded by citizens, soldiers, and women, who fell on their knees, and were unanimous in calling down blessings on the head of the envoy of God, and in imploring his benediction. Some among them, more prudent than the rest, represented to him the danger, perhaps useless, which he would incur. His reply was, ‘It is my duty to offer up my life,’ and he was heard frequently repeating to himself, ‘*Bonus autem pastor dat vitam suam pro ovibus suis.*’ (The good shepherd gives his life for his sheep.) On his route hither he entered several of the *ambulances*, giving his blessing and absolution to the wounded. On reaching the scene of combat, which was then going on with great severity, he asked the Colonel who was in command whether it was not possible to stop his fire for a few moments. He hoped by such a plan that that of the insurgents would also be suspended, and that during this temporary truce he might make himself known and come to a parley with them. The Colonel, admiring the feeling of the Archbishop, yielded to his request, and the anticipations of the Prelate were realised, for the firing ceased simultaneously on both sides. The insurgents mounted on the top of their barricade, and held the butt-ends of their muskets in the air. The Archbishop and his two Vicars-General, M. Jacquemet and M. Ravinet,

advanced towards the barricade. One man alone, dressed in a blouse, preceded him, carrying a branch of a tree in his hand as a mark of conciliation. The insurgents, on their part, descended from their barricade, some of them appearing pacifically inclined, and others with menace in their features and in their language. By a zeal which can readily be understood, the combatants on the side of order could not reconcile it to themselves to see the Archbishop thus exposed to the rage of men who had on that very day murdered some persons who had been sent to parley with them. They, therefore, neglected the request of the Prelate, and advanced, and were thus face to face with their enemies. Reproaches and threats were exchanged, and personal struggles took place, the disastrous consequences of which the ecclesiastic sought to prevent in the name of religion and of the Pontiff, who came there to stop the effusion of blood, to save those who had taken up arms, and their wives and children. During these altercations, which for some time delayed the accomplishment of the holy mission, a musket was fired, but it is not known on which side, or whether it was by accident or intentionally. In an instant a cry of 'Treason ! treason !' arose on all sides ; the combatants retired, and the firing became more severe than ever. The worthy Archbishop was thus placed between two fires ; he showed no alarm, he never thought of escaping to the right or to the left. He advanced towards the barricade, and, still accompanied by his Vicars-General, he mounted it and reached the summit. He was thus in view of both parties. The balls whistled round him, but at this time appeared to respect him. One of his attendants had three balls through his hat. The mediator showed himself, and what voice could be more eloquent than this heroic apparition ? What thanks ought to fall on the heart of the Pontiff, thus offering and giving his blood and his life for the people intrusted to his care ! What glory also both for him and for the faith which inspires it ! But his sacrifice was to be completed. He came down from the Calvary, where death had spared him, and had scarcely descended a few steps, when he fell pierced in the loins by a ball which appeared to have come from a window at the side. A faithful servant, who followed him unknown to his master, endeavoured to catch him in his arms, but was himself wounded in the side. Let us, however, render

justice to every one ; the insurgents ran to his assistance, and carried him to the Hospital of the Quinze Vingts, and placed a guard over him. They procured the signatures of all present to attest that he was not shot by the persons to whom he had first spoken, and they appeared to have this point clearly stated. The news of the event soon spread through the Faubourg, and produced an extraordinary sensation. In an hour afterwards the firing ceased, not to recommence. The Christian calmness and serenity which induced and sustained the conduct of the Archbishop never left him. On his Vicar-General, M. Jacquemet, rejoining him, the Archbishop begged him, as a friend, to tell him what he thought of his condition. 'Is my wound serious?' 'It is very much so.' 'Is my life in danger?' 'It is.' 'Well, then,' replied the Archbishop, 'let God be praised, and may He accept the sacrifice which I again offer Him for the salvation of this misguided people. May my death expiate the sins which I have committed during my episcopacy.'"

It is impossible to read this affecting narration without feelings of sympathy and sorrow ; but, surely, there are other feelings also which it is calculated to call forth. The right-minded Protestant will be grieved at the blasphemous impiety of that false religion, of which this unhappy man was the organ ; who not only sets up himself as an acceptable sacrifice offered for the sins of the people, but speaks of his death as an expiation of the sins of his own life.

How different from the teaching of Peter ! See Acts iv. 12, and 1st Peter ii. 24.

GOD'S WORD AS REGARDS THE TWELVE LEADING ERRORS OF ROME.

(From the Douay and Protestant Versions.)

I. *The Mass*.—"Without shedding of blood is no remission."—(Hebrews ix. 22.) There can be no sacrifice without an effusion of blood ; at the mass there is none, therefore the mass can be no sacrifice. "By one offering, he hath perfected for ever them that are sanctified ;" "once for all."—(Hebrews x. 10, 14.) "It is the spirit that quickeneth ; the flesh profiteth nothing."—(John vi. 63.) Christ came to do away

what was carnal and ceremonial, and to institute what was spiritual : He said on the cross, "It is finished."—(John xix. 30.)

II. *The Pope*.—"Christ is the head of the Church."—(Ephesians v. 23.) "The head of all principality and power."—(Colossians ii. 10.) "Christ is all, and in all."—(Colossians iii. 11.)

III. IV. *Tradition*.—"Search the Scriptures."—(John v. 39.) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—(Colossians ii. 8.)

V. *The Virgin*.—Christ says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—(Matt. xii. 50.) "A certain woman of the company lifted up her voice and said unto Christ, Blessed is the womb that bare Thee, and the paps which Thou hast sucked ; but He said, Yea rather, blessed are they that hear the word of God, and keep it."—(Luke xi. 27, 28.)

VI. *Invocation of Saints*.—"For there is one God, and one Mediator between God and men, the man Christ Jesus."—(1 Tim. ii. 5.) "For through Him we both have access by one Spirit unto the Father."—(Ephesians ii. 18.)

VII. *Worship of Images*.—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God."—(Exodus xx. 4.) "Confounded be all they that serve graven images."—(Psalm xxvii. 7.)

VIII. *Withholding the Cup*.—"Drink ye *all* of it."—(Matt. xxiv. 27.)

IX. *Latin Tongue*.—St. Paul says, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—(1 Cor. xiv. 19.)

X. *Purgatory and Priestly Absolution*.—"Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours."—(Revelation xiv. 13.) "I, even I, am He that blotteth out thy transgressions for mine own sake, and I will not remember thy sins."—(Isaiah xliii. 25.) "Ho, every one that thirsteth, come

ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money and without price.”—(Isaiah lv. 1.)

XI. *Works*.—“For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.”—(Ephesians, ii. 8, 9.) “All our righteousnesses are as filthy rags.”—(Isaiah lxiv. 6.) Christ said, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.”—(Luke xvii. 10.)

XII. *Alar Demunciation*.—“Bless, and curse not.”—(Romans xii. 14.) Christ says, “Love your enemies, bless them that curse you, do good to them that hate you.”—(Matthew v. 44.) “Do good unto all men.”—(Galatians vi. 10.)

WE WON'T GIVE UP THE BIBLE :

OR,

THE LITTLE PROTESTANT'S RESOLVE.

We won't give up the BIBLE,
 God's holy Book of truth :—
 THE blessed *Staff* of hoary age,
 The *Guide* of early youth :—
 The *Lamp* which sheds a glorious light
 O'er every dreary road,—
 The *Voice* which speaks a SAVIOUR's love,
 And leads us home to God.

We won't give up the BIBLE,
 For it alone can tell,
 The way to save our ruin'd souls
 From being sent to Hell ;
 And it alone can tell us how
 We can have hopes of Heaven,
 That through the SAVIOUR's precious blood
 Our sins may be forgiven.

We won't give up the BIBLE,
 Nor heed the crafty tongue
 That would this treasure take away :—
 Ye wicked ones begone !
 For ye would fain condemn our minds
 To glooms of moral night,
 But we defy your hateful power—
 And God defend the right !

We won't give up the BIBLE ;
 But could ye *force* away,
 That which is as our life-blood dear—
 Yet hear us *joyful* say,
 The words that we have learnt while young
 Shall follow all our days :
 And those engraven on our hearts
 Ye *never* can *erase*.

We won't give up the BIBLE,
 We'll shout it far and wide,
 Until the echo shall be heard
 Beyond the rolling tide :
 Till all shall know that we, tho' young,
 Withstand your treach'rous art,
 And that from God's own sacred Word
We'll never, never part.

CHARACTER OF THE MIDDLE AGES.

The Middle Ages are a subject of deep regret to Papists, and of admiration to half papists, for Popery then reigned unrivalled in religion and domineered over social life. There is a class of writers who are constantly repeating what a happiness it would be if we could return to the creed of those ages (usually denominated "the

dark"), and resume their character in other respects. To such persons the following extract, from a *Review of Machiavel's History of Florence*, may afford streaks of light to expose their favourite error :—

"Those who regard the Middle Ages as the golden days of chivalry and bravery will be startled at learning that 'such cowardice and disorder prevailed in the armies of those times, that the turning of a horse's head or tail was sufficient to decide the fate of an expedition.' (p. 173). Nor has the religion of those times obtained a more favourable testimony in the opinion which he has put into the mouth of an anonymous citizen, as an harangue to the Seignory of Florence in 1371 :—'As the knowledge of religion and the fear of God seem to be alike extinct, oaths and promises have lost their validity, and are kept as long as it is found expedient ; they are adopted only as a means of deception, and he is most applauded and respected whose cunning is most efficient and secure.'"
—(p. 114.)—*Gentleman's Magazine*, July, p. 51.

INTOLERANCE IN AUSTRIA.

At the end of the seventeenth century, the Court religion at Vienna was the Romish, and as no Protestant Churches were suffered there, the Protestants were obliged to go as far as Presburg in Hungary, which was nearly forty miles distant from Vienna. A coach went thither accordingly for their accommodation.

The reader, whose spirit justly revolts at such persecution of the soul, may peruse Cowper's letter to an afflicted Protestant Lady in France. He says very beautifully—

"No Shepherd's tents within thy view appear,
But the chief Shepherd is for ever near."

And so many have doubtless experienced.

THE BONES OF SAINT JOHN.

While we remained at St. Ambrose [two or three posts from Turin] there was a grand procession. All the men, women, and children, who were able to crawl, attended; several old women carried crucifixes, others pictures of the Saint, or flags fixed to the ends of long poles; they seemed to have some difficulty in wielding them, yet the good old women tottered along as happy as so many young ensigns the first time they bend under the regimental colours. Four men, carrying a box upon their shoulders, walked before the rest. I asked *what the box contained*, and was informed by a sagacious looking old man that it contained *the bones of St. JOHN*. I enquired if *all the SAINT's bones* were there; he assured me that not even a joint of his little finger was wanting; "*because*," continued I, "*I have seen a considerable number of bones in different parts of Italy, which are said to be the bones of St. JOHN.*" He smiled at my simplicity, and said the world was full of imposition; *but nothing could be more certain*, than that those *in the box* were the *true bones* of the SAINT; he had remembered them ever since he was a child—and his father, when on his death-bed, had told him, *on the word of a dying man*, that they belonged to St. JOHN, and no other body.—*Moore's View of Society and Manners in Italy, Vol. II., 459-461. London, 1787.*

IRELAND'S REMEDIES.

"The remedy for Ireland's woes is in the bosom of God. Anglicise the Irish by the gift of the gospel; nothing but the gospel can identify the Irish with us; and united to us by such a tie as that, though all Europe, though the world in arms should surround our shores, we might bid them all defiance."—*Remains of the late W. Howells, p. 108.*

This is no discovery. There is a party in Ireland well aware of it, anxious to prevent it, and hitherto unhappily too successful.

ABSTINENCE EVADED.

There is an order of Friars called Minimes, whose founder was St. Francis de Paula, but who in Spain are denominated "The Order of the Victory," as one of the Spanish Kings fancied he had gained a victory through the Saint's intercession. They are forbidden to eat flesh within their Convent, but out of it the rule is not equally binding. Father Conchillos, a Friar of this order at Saragossa, in the beginning of the last century, was fond of society, and when the exercises of the day were over, he used to divert himself with music and gaming. One evening when he gave a supper, it was observed that he took a leg of a partridge, and went to the window, and then came and asked for a wing of a fowl, and did the same. His guest, (who was not a member of the Order), asked him whether he had thrown the leg and the wing out of the window to a beggar? "No," said he. "What then did you go to the window with them for?" "Why," replied he, "I cannot eat flesh *within* the walls, but the rule does not forbid me to eat it *without* the walls; so, whenever we have a fancy for it, we may eat flesh by putting our heads out of the window."*

HOSTILITY OF POPERY TO THE WORD OF GOD.

At the late anniversary of the Bible Society, May 3, the following anecdote was mentioned, to show the inveterate hostility of Popery to the WORD OF GOD :—

An agent of the Society was lately invited to visit a manufacturing town in Normandy, where a great desire to obtain BIBLES soon showed itself. One day the agent was besieged by a number of boys, some of whom he recognised as pupils of the Association called "Freres Chretiens," and he asked what their object was in asking for the books. "Why (they replied) one of the brethren gives us good marks for bringing him books." "And what does he

* Gavin's Master Key to Popery, vol. i, p. 102. D'Emilliane's History of Monastic Orders, p. 183.

do with them?" inquired the agent. "OH, WE PUT THEM INTO THE FIRE." So that, in order to prevent the books being read in the town, the "Brethren" had bribed their pupils to ask for them, with the view of *burning them*. This wretched policy has succeeded no better than it deserved, for in the same place, a few weeks back, *twelve persons* publicly renounced Popery, and associated themselves with the Protestant Church.

APPEAL TO PROTESTANTS.

From "Remains of the late Rev. H. W. Starr."

I.

Arouse, fellow Christians! arouse,
For your homes, for your altar, your God,
Since the Church, where you plighted your vows,
Is assailed at a blind bigot's nod.

II.

Arouse, in the cause of the martyrs
That triumph'd in Popery's fires;
Arouse for your Churches and Charters,
And bring back the days of your sires.

III.

Arouse, when Britannia conceals
Proud traitors that seek her undoing;
Arouse, for each moment reveals
Popish plots that may end in her ruin.

IV.

Can she fall?—oh! no, never—for God
Hath befriended, and still shall befriend her;
Yes, Britons! the Church which your forefathers trod
Is assailed;—will ye fail to defend her?

USE OF THE SCRIPTURES.

One of the many uses of the written Word is, to give knowledge and discretion to the young.—(Prov. i. 4.) An anecdote, mentioned at the Religious Tract Society's anniversary, May 5, remarkably exemplifies this. A little Irish girl had been sent by her mother to attend a Protestant school, in Connaught, but an aunt, who was a rigid Papist, was constantly dissuading her mother from doing so. One day the aunt told the girl, that the Virgin was much displeased with her for going to a Protestant school. "How do you know that?" was the natural reply. "Och, but I am sure of it, for the Virgin knows everything, and she knows you are there." "Well," said the girl, "*it is very strange; for she once lost her Sox for three days, and she did not know where to find Him.*"—Luke ii. 44.

TRUTH ADVANCED BY OPPOSITION.

A Welch proverb says, "The truth will make its way, and no one can stop it." But what is more encouraging still is the fact that the very means which are used for stopping it often make way for it. The following anecdote, from M. de Presensé, the agent of the Bible Society in France, illustrates this remarkably:—

"In continuing our journey, our colporteur [hawker] related a fact which afforded me particular pleasure. Do you see that pretty spot a little lower down? We have a number of good friends there, but the manner in which we acquired them is worth noticing. When I first visited the village I met with but a cold reception. I succeeded, however, in selling one New Testament to a female, and the following are the adventures which my little volume experienced. The woman showed it to the curé [priest], who forbade her reading it, telling her it was only fit for being cut up. On this assurance, she gave it to her little girl, with a pair of scissors, to be cut up for her amusement. The child in a little time destroyed seven or eight

pages, when she became tired. The following day, having occasion to visit a sick neighbour, the child took with her the mutilated Testament, intending to cut out some new devices during her stay. The invalid happened carelessly to take up the book, cast her eyes on the first page, and was perfectly astounded at what she found there. The more she read, the more she became interested in its contents; so that she determined to obtain possession of what remained of the volume. This was soon effected by making the child a more agreeable present. From that moment she could find no pleasure but in reading the New Testament. The Lord was pleased to touch her heart; the truths of salvation were revealed to her; and she became a missionary among the neighbours around her. A quick search was made after the colporteur, who was soon found, and a goodly number of copies of the sacred volume were purchased of him; and from this small beginning has resulted a movement which is obtaining daily more consistency, and by which many souls are being led to the foot of the Saviour's cross."—(Report, 1846, p. 21.)

DISCIPLINE IN THE FRENCH CONVENTS.

We find the following in the *Constitutionnel*:—"The houses of religious communities are much more numerous at Paris than is believed, especially those of women. Of what occurs therein, in macerations and mortifications of all kinds, the following fact, hardly credible in the century in which we now are, may give an idea. On Tuesday, Dr. B—— was invited to visit one of those convents of cloistered women, to prescribe for one of the nuns. On his arrival at the convent he was introduced to the cell in which the sick person, on whose behalf he had been called in, was lying in bed. He questioned her about her sickness, and on the symptoms which she felt. The sick person answered in a weak voice that nothing was the matter with her, but her features shewed pain, and soon

after her strength gave way and she fainted. The Doctor hastened to unfasten her dress, and partially opened it in the endeavour to restore her to consciousness ; but judge of the surprise he then felt on seeing a crucifix placed on the breast of the nun, with spikes, which entered the flesh. He immediately removed the instrument of torture, but the nun, on recovering from her fainting fit, put her hand to her breast, and perceiving that her crucifix had disappeared, demanded it with loud cries, and repeating that she could not allow it to be taken from her, for that she bore it in fulfilment of a vow and of an act of penitence imposed on her by her Confessor. But the Doctor, employing his authority, declared he would oppose the continuation of such maceration by all the means in his power. The sick nun had not only the breast torn and full of holes from the points with which the crucifix was covered, but her back presented traces of similar injuries. It appears, in fact, that the unhappy woman, thinking to conform with more zeal to *injunctions of her spiritual director*, and to make more complete her penitence, took the precaution, every evening, of placing the crucifix between her two shoulders, and thus to lie on the back, notwithstanding the horrible pain which she must have endured. Dr. B—, on leaving the convent, took the crucifix with him.—*Galignani's Messenger*.

DISHONEST TRANSLATION.

Ranke, in his *Lives of the Popes*, (Kelly's Translation, part I., p. 49,) says :—"Luther attained to the doctrine of reconciliation through CHRIST, altogether without works. This it was that first unlocked to him the meaning of the Scripture, which became his strong support."

A French Romanist, named Haiber, has published what he calls a translation of Ranke, in which he thus falsifies this sentence :—

"Luther arrived at his *fatal* doctrine of reconciliation through CHRIST without works, supporting his *dangerous* error by words of Holy Scripture, misunderstood and too eagerly adopted by his *bad passions*!!!" Such a fraud was too gross to answer long, and, accordingly, the fabricator has been obliged to expose his own forgery, by acknowledging that the words here printed in italics are errata. This shews how little reliance can be placed on a certain class of defenders of Popery. The *real* "Ranke's History" has not been found manageable enough, and, therefore, it has been forbidden to Papists, by a decree of the Congregation of the Index, in 1841.

CRUELTY UNSURPASSABLE.

Milton, in his animated lines on the massacre in Piedmont, in 1655, when the Duke of Savoy endeavoured to Romanise his Protestant subjects by banishment and the sword, is justly vehement against

"The bloody Piedmontese, that roll'd
Mother with infant down the rocks."

This is no poetical invention, or groundless report. Sir Samuel Morland, who was Cromwell's agent for the Vaudois, relates, in his "History of the Valleys," that "A mother was hurled down a mighty rock, with a little infant in her arms; and three days after, was found dead with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff, insomuch that those who found them had much ado to get the young child out." (p. 363.)

This is what Popery is by nature; what it has shewn itself whenever it had the power; and what it only awaits the power to be again.

TORTURE NEVER SO WELL APPLIED.

"One of the most interesting anecdotes relating to the terrible Inquisition (says Mr. J. D'Israeli, in his 'Curiosities of Literature'), exemplifies how the use of the diabolical engines of torture forced men to confess crimes they have not been guilty of, was related to me by a Portuguese gentleman.

"A nobleman in Lisbon having heard that his physician and friend was imprisoned by the Inquisition, under the stale pretext of Judaism,* addressed a letter to one of them, to request his freedom, assuring the Inquisitor that his friend was as orthodox a Christian as himself. The physician, notwithstanding this high recommendation, was put to the torture; and, as was usually the case, at the height of his sufferings confessed everything they wished. This enraged the nobleman, and feigning a dangerous illness, he begged the Inquisitor would come to give him his last spiritual aid. As soon as the Dominican arrived, the lord, who had prepared his confidential servants, commanded the Inquisitor in their presence to acknowledge himself a Jew, to write his confession, and to sign it. On the refusal of the Inquisitor, the nobleman ordered his people to put on the Inquisitor's head a red-hot helmet, which, to his astonishment, in drawing aside a screen, he beheld glowing in a small furnace. At the sight of this new instrument of torture, the monk wrote and subscribed the abhorred confession. The nobleman then observed—See now the enormity of your manner of proceeding with unhappy men! My poor physician, like you, has confessed Judaism; but with this difference only, *torments* have forced that from him which *fear* alone has drawn from you."—(Part I., p. 600.)

* Many families in Portugal are of Jewish extraction, and the Inquisition readily listened to charges of inclining to the religion of their fathers.—ED.

VARIETIES.

NOTA BENE.—A board before the Romish Chapel, at Clifton, announces that there is "No admittance except on business;" and that persons trespassing will be prosecuted. This notice ought to remain after the chapel is opened, for Protestants *have no business* there, which we hope they will carefully remember on the day of opening. And if they countenance *unscriptural* worship and doctrines by their presence, let them see to it, that they do not incur *prosecution* in a *HIGHER COURT* than any ordinary trespass will subject them to.

NO BAD GUESS.—Sir John Hawkins, in his *Life of Dr. Johnson*, gives an anecdote of a schoolboy, who, being asked by the Doctor when the Heathen Oracles ceased? answered, "At the dissolution of Monasteries." A worse answer might have been made than this.

DEFINITION OF RELIGION.—Whatever definitions men have given of religion, I can find none so accurately descriptive of it as this,—that it is *such a belief of the BIBLE as maintains a living influence on the heart.—Cecil's Remains.*

STANDARD OF CHRISTIAN DOCTRINE.—"The Church of England, in whose mother-hood we have all just cause to pride ourselves, hath, in much wisdom and piety, *delivered her judgment concerning all necessary points of religion, in so complete a body of divinity as all hearts may rest in. These we read, these we write under, as possessing not their truth only, but their SUFFICIENCY also.* The voice of God our Father, in His *SCRIPTURES*, and (out of them) the voice of the Church our Mother, in her *ARTICLES*, is that which must both guide and settle our resolutions. Whatsoever is beside these, is but either private, or unnecessary and uncertain. Oh, that while we sweat and bleed for the maintenance of these oracular truths, we could be persuaded to remit of our heat in the pursuit of opinions. *These, these are they that distract the Church, violate our peace, scandalise the weak, advantage our enemies.* Fire upon the *hearth* warms the body, but, if it be misplaced, *burns the house.* My brethren, let us be zealous for our God; every hearty Christian will pour *oil*, and not *water*, upon this holy flame."—*Bishop Hall's "The Old Religion,"* &c. London, 1628, 12mo.

THE

BRISTOL PROTESTANT.

POPISH GREE-GREES.

THE SCAPULAR ; OR, THE *WORSTED* GOD.

The SCAPULAR is made of cloth serge or other stuff, and not of silk ; though it may be lined with silk, or embroidered with gold or silver, it must be of a brown or *tawny colour*.* The SCAPULAR is blessed, and given, with the prayers and ceremonies which are designed for that purpose, but if this SCAPULAR comes to be lost, or worn out, another may be taken, *which need not to be blessed*. It is worn continually day and night, and never to be taken off till death, indeed many are buried with it. The brothers and sisters of the Confraternity of the HOLY SCAPULAR may wear it about their necks, but *not in their pockets*, nor in their girdles, nor folded in their breasts, for it being a *Scapular* it must be worn in the *form* of a *Scapular*, that is to say, as a vest or habit that hangs over the shoulders. Such are the directions given, by her idolatrous Popes and priests, to the deluded members of the Popish Church, “who desire to put themselves under the protection of the most immaculate and ever-Virgin Mary of Mount Carmel, and to enjoy the privileges of the Confraternity of the HOLY SCAPULAR ! ! !”

The following is an account of its *various uses* and “*singular prerogatives*.” “Ever since its first institution,” say these Popish impostors, POPES, and others, “it hath always been favoured, by ALMIGHTY GOD, with many graces and miracles ; insomuch that by means of the sacred SCAPULAR, the *sick* have frequently been restored to their former health, *persons bewitched*, and *possessed by the devil*, have been delivered.

* A short Treatise on the Scapular. Coggin, Limerick, 1820, p. 59.

Women in travail (with child*) have been miraculously assisted. This sacred habit also hath *quenched the flames*, when it hath been thrown into the fire. It hath *appeased violent tempests*, when it hath been cast into the sea by those that were in danger. Briefly, it is known by daily experience that the *Scapular is a SOVEREIGN PRESERVATIVE and remedy against ALL the evils of this life, both SPIRITUAL and temporal*; inso-much that the *devils many times have been heard to howl and cry* most miserably, saying, Woe to us, by reason of the sacred SCAPULAR of the blessed Virgin Mary of Mount Carmel." †

Chapter X. contains a relation of some notable miracles, &c., said to have been wrought by this blessed "cloth serge or other stuff." "The last privilege of those that are enrolled in the Confraternity of the sacred SCAPULAR, is contained in these words of our blessed Lady to St. Simon Stock :—'*Ecce signum salutis, salus in periculis*;' and it is a *perpetual safeguard from all manner of perils* as well by sea as by land; a protection and defence against fire, thunder, and lightning; many tempests have been appeased by the SCAPULAR; many fires have been quenched, many sorts of infirmities have been cured; grievous contagions overcome, *the devils have been put to flight*; and it is the most speedy and efficacious remedy against witchcrafts, fascinations, and enchantments, that can be found." All this may be manifested by several examples, whereof I will briefly relate some :—

1. "In the city of Avignon, in France, Anno Dom. 1623, a person of honour, named Alexander Dominick, a native of Lyons, and a soldier by profession, going to the army, remained there at his devotion, and to celebrate, before his departure, the *Feast of the Scapular*, with the other members of the Confraternity. On the 16th of July, six days before the said feast, as he was going out of the bath, he met with a certain enemy of his, who saluted him with a pistol loaded with two bullets, and having made the discharge of it just at his breast he withdrew himself. This poor man, *thinking himself to be killed (!!!)* had recourse to the

* These words within brackets are added in the original, lest the *chaste monks and nuns* should not know what "*travail*" meant, or lest the Irish bog-trotters should mistake it for *women on tramp*, or "travel."

† Short Treatise, p. 8—9.

patroness of the Confraternity, crying out, '*Oh ! blessed Virgin of Mount Carmel, assist me !*' A strange thing ! he had no sooner pronounced these words, but *he felt the two bullets fall down into his breeches*, and being carried home to his lodging, it was perceived that his cloak was burnt, and that the bullets had passed through *his doublet and shirt*, and had left their marks upon the HOLY SCAPULAR, which he wore next to his skin, without any hurt to his person." Wonderful !

2. "In the year 1633, near to Cracovia, in Poland, a young man, who had a little before received the HOLY SCAPULAR in the convent of the Carmelites of the said city, received in battle a musquet-shot on his breast, but the bullet, passing through his breast-piece and clothes, rested at his SCAPULAR ; and did no more hurt, but left a *little spot* upon the Holy Habit."

3. "Monsieur de Cuge, Cornet of a company of horse, was wounded at Tesin fight, in the year 1636, by a CANNON BULLET, which passing through his left side, *bruised his very heart to pieces*, so that naturally he could not live a moment. Nevertheless, he being in mortal sin, (as he afterwards declared,) GOD ALMIGHTY, by the intercession of the glorious Virgin, gave him time to repent ; (to *do penance* we suppose by picking up the pieces of his *heart bruised to pieces* ; patching them together, sticking it in the right place, and setting it agoing ;) and prolonged his life for three or four hours, during which time he made his confession, and with his own hand wrote his last will and testament ; which being done, one of the surgeons came to search his wounds, and found that the bullet had thrust the SCAPULAR *into his heart*, (already '*bruised to pieces* ;') which being drawn out, he presently expired, making many acts of profound gratitude to the sacred Virgin, *who prolonged miraculously his life, and saved him from eternal death.*"

4. "At the rencounter, which happened betwixt the French and Spaniards at the Isle of St. Marguerite, a young man of Toulon, named George Teiffery, approached so near the cannons that he had all his clothes, even his shirt, burned off from his body, and by the force of the blows he was cast a great distance into the sea, where, though deprived of the use of his senses, he remained a long time on the top of the

water ; at last returning to himself, and remembering that he was of the SCAPULAR, he invoked the immaculate Virgin Mary, by whose means he regained force to save himself, and being out of the sea, he found that the SCAPULAR was entire on him without being any way touched, either by fire or water."

5. "Anno Dom. 1638, at the city of Toulon, in France, the fire began in a street near to the house of Mr. John Richards, advocate of Parliament, whose wife seeing that neither the multitude of the people that were there, nor the abundance of water that they threw on it, was able to quench it, she bethought herself, in this extremity of danger, to throw the HABIT of the most sacred Virgin into the midst of the flames, which she had no sooner done, but presently the fire did cease."

6. "At Padua, in Italy, a young man being in despair stabbed himself upon the breast three times with a poniard, without being able to execute his design ; wherefore, perceiving that *our blessed Lady would not have him perish, that wore her livery*, was penitent, and confessed his crime.—P. Cyprianus in Thaufre carm. chap. 12." (So in the original.)

7. "The first miracle we read done by the SCAPULAR was by a layman ; and because the thing happened here in England, I will relate briefly the story :—

"On the 16th July, which is the very same day on which the blessed Virgin gave her SCAPULAR to *St. Simon*, this venerable Prelate went to Winchester about some business he had with the Bishop of that place ; he was no sooner arrived there, but the Dean of St. Helen's Church came to him, and beseeched him that he would vouchsafe to come and assist a brother of his, named Walter, who lay dying in despair of his salvation ; insomuch that he would not hear of God, or of Sacraments, *but continually invoked the devil*, that he would revenge him of a person who had mortally wounded him. Our holy General went presently with his own companion to see this miserable fellow, whom he found deprived of all use of reason, grinding his teeth, and rolling his eyes in a most hideous manner. After that he had recommended him to ALMIGHTY GOD, he made on him the sign of the cross, and *gave him the SCAPULAR* ; which he had no sooner done, but the sick man returned presently to himself, he detested the *devil with whom he had made a contract*, he begged pardon

of ALMIGHTY GOD, with great signs of true sorrow and contrition. He earnestly desired to confess his sins, and to receive the other Sacraments of the Church, which being done he died the same night. But the Dean being in doubt of his salvation, because of his wicked life, the dead man appeared to him, and assured him that, *by means of the HABIT* wherewith the General of the Carmelites had invested him, *he had escaped* the snares of the devil and eternal damnation.*

On reading this we are reminded of a passage of SCRIPTURE, peculiarly appropriate, to the following effect :—"There was a certain man called SIMON, which before time, in the same city, used sorcery, and bewitched the people, . . . to whom they all gave heed, from the least to the greatest. . . . And to him they had regard, because of long time he had bewitched them with his sorceries." And we cannot but pray earnestly that GOD, in His infinite mercy, may send some Protestant PHILIP to these poor deluded Papists, "preaching the things concerning the kingdom of God, and the name of JESUS CHRIST," that precious name of which they hear so little.—Acts viii. 9—12. iv. 12.

This blasphemous absurdity is *solemnly patronised* by Popes Honorius III., Innocent IV., Gregory IX., Alexander V., and others. These ministers of the devil lead their deluded followers to believe in, and trust to, any thing, rather than the *blood and righteousness of the blessed JESUS*. Such is Popery.

ANECDOTE.—THE IRISHMAN AND THE PRIEST.

LUKE xi., 27—28.

A poor Irish peasant had received an Irish Testament, and read it privately, but still attended Mass, always taking care to have his Testament in his pocket ; he heard a Romish Priest one day preach from a portion of Scripture—the text was Luke xi. 27, "*Blessed is the womb that bare Thee, and the paps that gave Thee suck.*" The Priest preached up the Virgin Mary as the object of faith, and

* A Treatise on the Scapular, p. 44.

hope, and love; and placed her on the throne of Christ for the sinner to look to, pray to, and depend upon. He went on continually repeating the words—“*Blessed is the womb that bare Thee, and the paps that gave Thee suck,*” until the poor peasant got perfectly impatient, and turning up the passage, called out, “Why don’t you repeat the rest, Sir? ‘*Yea, RATHER, BLESSED ARE THEY WHO HEAR THE WORD OF GOD, AND KEEP IT.*’”—*Moriarty.*

THE BIBLE DOING ITS WORK.

M. de Pressensé, a French agent for the Bible Society, writes:—“I perceive that everywhere (with but little exception) where the operations of the Bible Colporteurs have been regularly and uninterruptedly carried on, the minds of men are more disposed in favour of order and peace; in such places there have been fewer insurrections, and the opinions of the inhabitants have been more loudly expressed as being favourable to a well-regulated and religious government.”—(Paris, May 29, 1848.)

If it be true that “Blessed are the peacemakers,” (Matt. v. 9,) then what a blessed book is the BIBLE!

SUPERSTITION DECLINING.

Strecite Wells (in Ireland), once famous for the ablutions and penances of pilgrims and devotees afflicted with spiritual or bodily ailments, has sadly lost its *prestige*. The reign of superstition there is almost no more. For several years past, the numbers of those who performed stations have been greatly diminishing. On midsummer eve, the attendance was inconsiderable. The unfavourable weather also tended to damp the ardour of the devotions. Captain Dickson and the police were on the green to preserve order, but all passed off without any breach of the peace.—*Down Recorder.*

POPISH MISREPRESENTATION.

The Arabic translation of the Liturgy, published by the Society for Promoting Christian Knowledge, has been useful in a remarkable manner. The Rev. H. Southgate, of the American Episcopal Church, in a letter from Constantinople, wrote thus to Dr. Tomlinson, the Society's Secretary, in 1841 :—" I know, by trial, that there is no way of introducing our western churches to our eastern brethren like the translation of the Liturgy. I remember, among many others, an incident at *Mossout*.* I put a copy of your Arabic translation into the hands of a Syrian deacon, one of the best-informed and most influential men in the city. He glanced at it for a few minutes, and then said, ' It is not true, then, as we have heard, that in *England* they have the Communion only once in thirty years, and that then every body present rushes forward, and seizes a portion of the sacred elements for himself.' There are hundreds of such stories afloat. The Papists circulate them every where with the utmost diligence. The Liturgy, wherever it goes, contradicts them ; it is a witness which cannot be gainsayed."—*Report*, 1842, p. 86.

There is one way in which Popery is too often *misrepresented*, viz., by speaking favourably of it.

NATURE AND EVILS OF CONVENTS.

" A convent (said Dr. Johnson) is an idle place ; and where there is nothing to be *done*, something must be *endured*."—(*Piozzi's Anecdotes*, No. 47.) In connection with this remark, some facts may be quoted from Dr. George Moore, on " The Power of the Soul over the Body, p. 320 " :—

" There is a form of sympathy which compels us to imitate what we witness in others. This tendency is greatly aggravated under

* In Asiatic Turkey.

certain circumstances, as when persons are secluded from the domestic and social duties of life. Thus a French medical practitioner, of great merit, relates that, in a convent of nuns, one of the fair inmates was seized with a strange impulse to mew like a cat, and soon the whole sisterhood followed her example, and mewed regularly for hours together. This diurnal caterwauling astonished the neighbourhood, and did not cease to scandalise more rational Christians, until the nuns were informed that a company of soldiers were to surround the convent and whip all the sisterhood with rods, till they promised to mew no more."

"Cardan relates that, in another nunnery, a sister was impelled to bite her companions, and this disposition also spread among the sisterhood; but instead of being confined to one nunnery, it spread from cloister to cloister throughout the whole of Europe."—*Dr. Moore's Power of the Soul on the Body*, p. 320—321.

MARTIN LUTHER AND IGNATIUS LOYOLA CONTRASTED.

"The two seem to be set over the one against the other, as the signs of things lay down beneath the surface of humanity, and whose leavening and conflicting influences were to work on for ages. In both cases a *book* touched the secret springs of their being; but the one that *divine book* containing the sovereign words of God Himself, the mysteries of Sinai and Calvary; the other, the *lying legends* of a dishonoured Church. Both, after many an inward struggling, *were converted*, but the one at the *cross* of the world's SAVIOUR, the other at the *shrine* of the so-called *Saints*. In both there was the inspiration of a *mighty aim*, flowing forth in incessant outward warfare; but the aim of the one was to *knock off the fetters* which ages had bound about the reason of man and the truth of heaven; the aim of the other, the *forging* for those fetters

new rivets, that reason and truth might know a securer bondage. Of the champion of the REFORMATION, allowing for all his infirmities, it may be truly said that his ambition, like Paul's, was that CHRIST *might be magnified in him*, whether by his living or dying ; whilst the ambition of the parent mind of *Jesuitism* was, to exert an *absolute sway* over the will and movements of others, and to act a new and imposing part in the destinies of monarchies. The *names* of both live, that of Ignatius Loyola as *the watchword of religious craft and despotism* ; that of Luther as *the signal to holy and valorous action*, as the *rallying note of the hosts of the LORD*."—*The Jesuits. A Lecture by H. J. Roper*, p. 13. London : Houlston and Stoneman, 1848.

BURYING ALIVE.

"Not long ago, a disturbance took place in a convent of Capuchin Friars, at Rome, which threatened serious consequences. The convent was immediately surrounded by the Popish troops, and the ring-leader in the revolt was seized. The rest were pardoned, but this unhappy man was doomed to be made an example of, for the benefit of the rest. A regular funeral procession was formed, the dirge for the dead was chaunted by the whole fraternity, and *the wretched monk was led to a vault in the centre of the court*, which had been opened for the purpose. Ropes were procured, and *the trembling victim was lowered down into the terrible abyss beneath, which was then bricked up again, and he was left to all the HORRORS OF A LINGERING DEATH IN A LIVING TOMB*. The other monks were then marched several times round the grave of their unfortunate brother, in order the more effectually to *terrify them* for the future *into an unconditional submission* to the will of their superiors."—*Diary of a Nun*, Vol. I., p. 260—261.

PAPISTS ROBBING THEIR GODDESS.

In the review of Gardiner's "Sights in Italy," (*Gentleman's Magazine*, April, p. 389,) it is mentioned, among the donations to the Virgin, at Naples, that "The Duke of Sapony gave her his wedding coat, but the rascals of priests took out the *real* jewels, and substituted *false* ones."

Perhaps the thoughtful fathers did this by way of precaution, and, for fear the jewels should be *stolen*, judged it best to *abstract* them; like the highwayman, who told the travellers they had best *leave* their purses with him, or else they would certainly be *robbed*. This transaction at Naples, curious as the fact is, is an imitation of a heathen precedent, just as the Popish worship itself is, in many respects, an imitation of paganism.

It is related of Dionysius, the Sicilian tyrant, that "he stripped a celebrated statue of Jupiter of a golden robe, observing that it was too heavy in summer and too cold in winter."—(*Gillies' History of Greece*, Vol. III., p. 174.) The modern worshippers of idols are no more scrupulous, when it suits their purpose, than the ancient ones.

THE WHEATEN GOD PUT TO THE TEST.

"Having received the *wafer* on my tongue, I returned to my seat, and secretly took it from my mouth with my handkerchief. I remained whilst the customary ceremonies were performed, and when I returned to my chamber I unfolded my handkerchief on the table, *holding a pin* in my hand with which to pierce *the wafer*. But then, reflecting that the blood of JESUS CHRIST was about to flow, a shudder passed over me, I could hardly stand, and I felt as though my eyes would close for ever. At this critical moment I ran towards the room of my confessor, with the intention of acknowledging the crime I had intended to commit. When I

reached his door, I said to myself, No, I will return ; *why should I fear ? If the blood flows*, I will be a priest of Rome, and men will be converted by my words, for all will perceive this miracle. *If the blood does not flow*, I will this day leave the house of error and falsehood. I went back, and, taking up the pin, *I stuck it very gently into the wafer*—THE BLOOD DID NOT FLOW ! I stuck it again and again, till the *wafer* became broken into pieces. Then, seeing that the *bread was still bread*, after it had been in the priest's hands as before, on the same day, at ten o'clock in the morning, I went to the room of the superior, to propose that which fear had prevented my doing before. I requested him to make out a certificate of my good conduct. After much hesitation he did so, and gave it to me ; and I left the seminary at that moment."—*"RAMON MONSALVATGE," a converted Spanish Monk, page 41—42.*

LIVES OF THE POPES,

OR ANTICHRIST AT HEAD-QUARTERS.

LIBERIUS, A.D. 357, was an *Arian*, holding many and awful errors. FORMOSUS, A.D. 891, was guilty of *perjury*. STEPHEN VII., A.D. 896, was a *ringleader in every vice*. "He entered, says *Cardinal Baronius*, "like a *thief*, and died as he deserved, *by the rope*." JOHN XII. is described, by *Baronius*, as "a monster of iniquity." He was "convicted of *simony, perjury, sacrilege, murder, and blasphemy*, and deposed by the Emperor Otho, who appointed Leo VIII. in his room." By *force of arms* he regained the Papedom, annulled all that had been enacted against him, and ultimately fell a sacrifice to the vengeance of a *dishonoured husband*. BENEDICT IX., A.D. 1033, a *boy Pope*, created at the age of ten or twelve years, spent his days in *debaucheries*, rapine, and murder, and sold the *Apostolic See* for £1,500 to GREGORY VI., a man

likeminded with himself. BONIFACE VIII., A.D. 1294, *denied* the Trinity, the incarnation, the immortality of the soul, entered the Popedom, it was said, like *a fox*, reigned like *a lion*, and died like *a dog*. JOHN XXII., deposed by the Council of Constance, was a *rank infidel*, and was convicted of crimes so many and so enormous, that the *indictment* against him included "ALL mortal sins and an infinity of abominations." ALEXANDER VI., A.D. 1492, revelled in all uncleanness. The crimes he committed, in order to enrich *his illegitimate child*, exceed those of the most wicked heathen Emperors. After a life of the most diabolical profligacy, he died by POISON, which he took by mistake, having PREPARED IT FOR A PERSON who stood in the way of his son. SIXTUS V., says Cardinal Joyeuse, "had always in his mouth unchaste and immodest words." Divers POPES have been *conjurers*, as SILVESTER III., and all his successors for nine or ten Popes. So many notorious whoremongers have filled the chair, that it would be tedious to name them. (? was there *one* who was not.) PIUS IV., GREGORY VII., STEPHEN VIII., SIXTUS V., GREGORY XIV., and HONORIUS II. were MURDERERS; while DAMASUS II., VICTOR II. and III., CELESTINE IV., and PAUL III., were POISONERS of one another.

A SPECIMEN OF POPISH CRUELITIES.

"Afterwards they fall upon the persons of the PROTESTANTS, and there was no wickedness, though never so horrid, which they did not put in practice, that they might enforce them to change their religion. Amidst a thousand hideous cries and blasphemies, they *hang up* men and women *by the hair* or *feet* upon the roofs of the chambers, or hooks of chimneys, and *smoked* them with *whips of wet hay*, till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their

pretended heresies, they then truss them up again immediately. Some they *threw into great fires*, kindled on purpose, and would not take them out till they were *half roasted*. They tied ropes under their arms, and *plunged them* to and again into *deep wells*, from whence they would not draw them till they had promised to change their religion. They bound them as criminals when *put to the rack*, and in that posture, putting a *funnel into their mouths*, they poured wine down their throats till its fumes had deprived them of their reason, and they had in that condition made their consent to become [Roman] Catholics. Some they stripped stark naked, and after they had offered them a thousand indignities, *they stuck them with pins from head to foot*; they cut them with pen-knives, tare them by their noses with *red hot pincers*, and dragged them about the rooms, till they promised to become Roman Catholics, or till the doleful outcries of these poor tormented creatures, calling upon God for mercy, constrained them to let them go. They beat them with staves, and dragged them, all bruised, to the Popish churches, where their enforced presence is reputed for an abjuration. They keep them waking seven or eight days together, relieving one another by turns, that they might not get a wink of rest or sleep. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise, that these poor wretches *lost their senses*. If they found *any sick*, who kept their beds, men or women, be it of fevers or other diseases, they were so cruel as to beat up an alarm with twelve drums about their beds, for a whole week together without intermission, till they were forced to change. In some places they tied fathers and husbands to the bedposts, and ravished their wives and daughters before their eyes. And in another place rapes were publicly and generally permitted for many hours together. For others, they *plucked off the nails of their hands and toes*, which must needs cause an intolerable pain. They *burnt the feet*

of others. They blew up men and women with bellows, till they were ready to burst in pieces. If any, to secure their consciences, and to escape the tyranny of these enraged CANNIBALS, endeavoured to flee away, they were pursued and hunted in the fields and woods, and shot at as so many wild beasts."—*Quick's "Synodicon in Gallia Reformata."* London : 1692, page cxxx. and cxxxi.

POPERY AND PROTESTANTISM COMPARED.

GOD AGAINST THE PAPISTS, GOD WITH THE PROTESTANTS.

POPERY *contradicts* the plainest statements made by God in His own WORD, PROTESTANTISM *receives implicitly* all that God has revealed in the SCRIPTURES.

God teaches that *this life* is the only day of grace, *Popery* that mercy may be obtained *beyond the grave*. God asserts that those who *die in sin* shall be turned into *Hell* ; POPERY maintains that sin not cancelled in this world may be *forgiven in the other*, and that *many die in sin* who shall *not* be turned into hell. God declares that they are *blessed who die in the LORD*, "for they rest from their labours, and their works do follow them."—(Rev. xiv. 13.) POPERY maintains that they are *not* blessed, that many of them are *miserable*, and that they do *not rest* from their labours, for that the greater part of them have to go *through Purgatory* to Heaven, and that in that state the sufferings of some are little short of those of persons in hell, so far are they from *resting*. God affirms that "the blood of JESUS CHRIST his Son cleanseth us from ALL sin." (1 John i, 7.) POPERY declares it *does not* ; they must go through *Purgatory* to be cleansed from all sin. God speaks of those who shall *enjoy Heaven*, as in *this world*, made *meet* for the "inheritance of the Saints in light," (Coloss. i. 12.), POPERY maintains that this *is not the case*, for they must be made *meet* for that inheritance by

enduring the *sufferings* of *Purgatory* in another world. God declares that there is "but *ONE Mediator* between God and man, the man Christ Jesus," (1 Tim. ii. 5), *POPERY* has set up *many* mediators. God assures us that there is but *ONE* Lord Jesus CHRIST, *POPERY* affirms that there are as many CHRISTs as there are *wafers* or *parts* of wafers, in the world. God assures us that His SON took our *nature* upon Him, sin only excepted, *POPERY* declares that CHRIST has a body of *BONES* and *NERVES*, which *nobody* can see, feel, taste, or smell.

In short, *POPERY* is one GREAT LIE, opposed, in all its essential parts, to the TRUTH of God. How impious is that system which thus DARES to contradict, either directly or virtually, the declarations of the MOST HIGH!

A LETTER

To the *Irish Papists*, by CON A MAHONEY, an *Irish Jesuit*, in a book printed by him at *Lisbon*, but was pretended to be printed at *Frankfort*, in the year 1645.

"My dear-Irish! go on, and perfect the work of your liberty and defence, which is so happily begun by you; and *kill all the heretics*, and all that do assist and defend them. You have in the space of four years, that is, betwixt the year 1641 and the year 1645, wherein I write this, *killed one hundred and fifty thousand heretics*, as your enemies do acknowledge, neither do you deny it. And for my own part, as I verily believe, *you have killed more* of them, and I would to God *you had killed them all!* which you must either do, or drive them all out of Ireland, that our Holy Land may be plagued no longer with such light, changeable, inconstant, barbarous, ignorant, and lawless generation of people. We CATHOLIC IMPH *will not, nor never would, neither ought we*, to suffer our country to be ruled by a proud King, who calls himself the head of the

Church: *Let us therefore chuse a CATHOLIC KING from among our own brethren ; and let us have Irish Catholic Judges and Magistrates to rule us in all matters temporal, and the POPE in all matters spiritual.*"—*This letter is preserved by Dr. Geddes, in his History of the Expulsion of the Moriscoes out of Spain, pp. 84, 85.*

VARIETIES.

A POINT OF AGREEMENT.—The creed of Pope Pius IV. says that "*due honour and reverence*" are to be given to images. There can be no difficulty in consenting to this article, for, as Protestants, we hold that no honour is *due* to images, and so much as we believe to be *due*, we can readily pay.

A RADICAL ERROR.—The Popish Bishop, Dr. Doyle, informs us, that "The Scriptures are incapable of giving salvation : it is not the object, it is not the end, for which they were written." It would have been curious to learn for what end, in his opinion, they were written. Perhaps a leaf had been torn out of his Bible, and that the one containing 2 Tim. iii. 15—" *The Holy Scriptures, which are able to make thee wise unto salvation.*"

A HINT WORTH TAKING.—The celebrated Niebuhr, in his Lectures on Roman History (p. 365), has a remark, which may be of use to those dreamy persons who are anxious to bring everything back in religion to the Popish model. "A person who looks with fondness upon past ages, and would fain recall them, is not a *homo gravis*,"* but is diseased in his mind." This is the estimate formed by a critic and a statesman, and it ought to have the effect of lowering the tone of sentimentality in certain parties.

ROME VERSUS THE BIBLE.—In 1549, one of the demands made by the Devon and Cornish rebels, in behalf of the suppressed system of Popery, was, that the BIBLE should be called in, *since otherwise the clergy could not easily confound the heretics.*—(*Short's Church History*, vol. 1, p. 268.)—It cannot be denied that their fears were well grounded.

* A person whose opinion is entitled to any weight.

THE

BRISTOL PROTESTANT.

NATURE OF POPERY.

“ It is, perhaps, impossible, in the very nature of things, that such another scheme as Popery could be invented. It is, in truth, *the mystery of iniquity*; that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity; and so to interweave its abominations with the truth, as to occupy the strongest passions of the soul, and to controul the strongest understandings. * * * * Those two master principles—that we must believe as the Church ordains, and that there is no salvation out of this Church—oppose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth.”—*Cecil's Remains*.

“ If it be for a moment forgotten, that in every bell, and bowl, and vest of the Romish Service, there is hid a device against the liberty and welfare of mankind, and that its gold, and pearls, and fine linen, are the deckings of eternal ruin, * * * then great praise may seem due to its contrivers. Nothing in Christianity, that might subserve the purposes of dramatic effect, has been overlooked, * * * until a spectacle has been got up, which leaves the most splendid shows of the ancient idol-worship of Greece and Rome at a vast distance of inferiority.”—*Natural History of Enthusiasm*, 6th Edition, p. 50.

“ Upon the Roman barbaric magnificence the corrupt Church of the fourth and fifth centuries engrafted, in a confused medley, the gorgeous conceptions of the Eastern nations, the terrible ideas of the

Northern hordes, the jugglings of Italian priests, and the sheer puerilities of monks and children. Such is the *Christian* worship of Rome."—*History of England*, p. 52, note.

POPERY UNCHANGEABLE.

Mr. Keightly, the historian observes, in reply to those who complain that toleration was unknown two centuries ago, that "the experience of that time has shown that it has in no instance succeeded in mitigating the ferocity of the spirit of Popery; that it is as persecuting, as intolerant, as faithless, as hostile to knowledge and social improvements, at the present day, as in its most flourishing period. After this ample experience, we should hesitate to look on such men as Cohie, Selden, and Pym, as narrow-minded illiberal bigots."—*Ibid*, Vol. I, p. 325.

NO PURGATORY FOR CHRISTIANS.

If God be our God, He is ours for ever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified Saints, that God Himself will be with them, and will be their God.—(Rev. xxi. 3.) If He be our God, He will be our faithful, constant *Guide*, to show us our way, and to lead us in it; He will be so, even unto death, which will be the end of our way, and will bring us to our rest. He will lead and keep us even to the last. He will be our Guide *above* death. He will so guide us, as to set us above the reach of death, so that it shall not be able to do us any real hurt. He will be our Guide *beyond* death. He will conduct us to happiness on the other side of death, to a life in which there shall be no more death. If we take the Lord for our God, He will conduct and convey us safe to death, *through*, and *beyond* death; *down* to death, and *up* to glory.—M. H.

THE THREE MOUNTS.

The Christian should take three walks every day, for his spiritual health : the first to Mount Sinai, though it will excite his fears to see the lightnings, and hear the thunders which accompanied the law ; but there he learns what God requires of a rational creature. The next place, to Mount Calvary, where all his fears are banished, and all his hopes raised, by beholding what his God and Saviour has done for him.

Eventful Mount ! oh, what scene
Of love and agony
Was there display'd, when Christ was seen
Suff'ring on Calvary.

Endear'd Mount ! for earthly joys
Let others pass thee by ;
Earth's transient scenes, and fading toys
I leave for Calvary.

And then to Mount Zion, to behold what shall be accomplished, and to anticipate the happiness, where hopes and fears are lost in joy unspeakable ; and glory, which it surpasses heart to conceive, or tongue to express.

 PAPISTS ARE IDOLATERS.

GOD ALMIGHTY has commanded, saying, "Thou shalt not make to thyself a graven thing, *nor the likeness of any thing that is in heaven above*, or in the earth beneath, nor of those things that are in the waters under the earth."* No one can enter a Popish Chapel without seeing abundant violations of this express command of God—"images of ALMIGHTY GOD,"† before which these idolaters worship.

* Exodus xx. 4. Douay Version.

† True Tablet, May 21, 1842.

THE WRITINGS OF THE FATHERS MUST BE TESTED BY THE WORD OF GOD.

After the sacred band of the Apostles had ceased to live by different kinds of death, and their age had passed away, to whom it was granted by Christ that they should hear with their own ears His Divine wisdom ; then the false and crafty conspiracy of *impious error took its rise* from the deceitfulness of those, who *laboured to disseminate a doctrine totally different from the true one*, and who afterwards, none of the Apostles any longer surviving, dared barefacedly to *oppose a false and lying doctrine* to the sincere Word of God.—(*Hegesippus apud Euseb. lib. iii., hist. c. 32. Coloniae 1612.*)

LITTLE CHILDREN TAUGHT TO BLASPHEME GOD, OR BISHOP BUTLER'S BURLISQUE OF THE LORD'S SUPPER.

THE HYMN.

He on the final supper night,
Among His brethren taking seat,
And well observing the ancient rite,
Touching the Law's prescribed meat,
Gave to the twelve, (his chosen band,) *HIMSELF* for food, WITH HIS OWN HAND.

—(*Dr. Butler's Catechism*, approved and recommended by the four R. C. Archbishops of Ireland, p. 11. Dublin, 1841.)

PAGANISM AND POPERY.

A Greek, named Palcephatus, wrote a book "On Incredible Things," in which he exposes the fictions of the pagan traditions. Another such work, under a similar title, might be composed out of the tenets and legends of Popery.

THE MASS BOOK SUPERSEDED.

In the report of the Bible Society for 1848, the Agent at Cologne writes, that in the last year the distribution of Bibles and Testaments has amounted to 9,498, and of these about one-sixth have been purchased by Roman Catholics. "We should, (he says,) without doubt, have sold a great many more volumes to the Roman Catholics had we been provided with an edition of the New Testament, in 32mo., cheap, and attractive in its form. The latter consideration is of no little weight to a Roman Catholic, who is accustomed to neat little prayer books (mass books); and many have told me, that they would gladly take their Testaments to church with them instead of a Prayer Book, if we could supply them with a small and neat edition." (page 39.) It is to be hoped that the suggestion will be followed up, and that the day is not distant when a similar feeling will extend itself to every Romish community.

TOLERATION EXEMPLIFIED.

The Sultan is reported to have openly declared, in a speech delivered at Adrianople, that "difference in religion is a matter that concerns only the consciences of men, and has nothing to do with their civil position."—(*Church Missionary Society's Report*, 1846-7, p. 43.) The Sultan, then, is greatly in advance of the Pope, who, notwithstanding his boasted liberality, has not uttered anything of the kind.

GOOD NEWS.

Mr. Irwine, Secretary to the Sunday School Society for Ireland, writes to the Bible Society—"We have this year an increasing application from Schools, composed almost entirely of converts from the Roman Catholic Church, or of Romanist children."—May 17, 1848.

THE EVIL OF MIXED MARRIAGES.

In giving directions to the Israelites, for their conduct in the promised land, Moses says most emphatically, in God's name,—“Neither shalt thou *make marriages with them* (the idolatrous nations); thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other Gods.”—(Deut. vii. 3—4.) This warning should be considered as coming from the Fountain of Truth. Mere human wisdom would have argued, that the true religion would gain ground, by forming connections among the votaries of the false one; and arguments of a similar tendency, in favour of intercourse and acquaintance, as leading to a better understanding, are often advanced. But Divine Wisdom judged otherwise, and foresaw that the true religion would suffer by the mixture. The zeal of proselytism, and the attractiveness of modes of worship, would be found on the side of error, and hence the professors of true religion would fall victims to delusion. It is just the same at the present day, and the warning ought to be regarded as much by the scriptural Christian as by the Israelite.

ORIGIN OF HOLY WATER.

The useless and superstitious practice of moistening the forehead with holy water, like many other Romish practices, is of heathen origin. The 636th line of the 6th book of *Virgil's Æneid*, describes the Trojan hero as purifying himself in nearly the same way. In *Valpy's Virgil*, p. 593, edition 1827, the following note is given:—“In the entrance of the temples lustral* water was placed, to sprinkle the devout on their entrance: this custom, Cerda admits, the Catholic Church has borrowed.” (Cerda was a Spanish Jesuit, who published a commentary on Virgil.)

* *Lustral*, used in purification.—Johnson.

THE PAPIST'S CREED OPPOSED TO THE DECREE OF THE COUNCIL OF EPHEBUS.

These things, therefore, having been read, the holy Council decreed, that no one should be allowed to *set forth*, or *write*, or *compose* any other faith but that defined by the holy Fathers, who assembled under the influence of the HOLY SPIRIT at Nice;* and that whosoever dared either to compose *any other formulary of faith*, or to *set it forth*, or to *offer it to converts*, whether from the Gentiles or Jews, or from any heresy, to inform them of the truth; if they be *bishops*, they shall be put out of their episcopal office; if *clergymen*, they shall be put out of their clerical office; and if *laymen*, they shall be subjected to *anathema*.—(*Phil. Labb. and Gab. Coss. Concil. t. iii. Paris, 1671.*)

LABOUR IN VAIN.

"I have read, of one Johannes Abbas, who willingly fetched water nearly two miles every day for a whole year together, to pour upon a dry stick, upon the bare command of his confessor."—(*Brookes's Works*, Vol. I, p. 338.) It is deplorable, that the genuine doctrine of repentance should ever have been thus obscured. No prophet or apostle would have enjoined such a penance. The only question is, whether it was more degrading to the penitent, or more discreditable to the confessor?

MAWKISH EQUIVOCATION,

An anecdote is told of a Franciscan Friar, who, being asked whether a person who was pursued for murder had passed that way, put on his gloves, and answered, that he had *not passed that way*, meaning, that he had not gone through his gloves.—*Ames on Conscience*, p. 201, ed. 1691.

* "Nicene Creed."

THE HONEST CRIMINAL.

During the last century the assemblies of the French Protestants were forbidden by law, and soldiers were employed to disperse them. More than one Protestant Pastor was actually put to death, for having officiated on these occasions. At length they became consecrated, even in the eyes of the persecutors, by an event which has become celebrated in literary, civil, and religious history. The following account of it is taken from Sismondi's "History of the French," vol. xxix. :—

"It happened at an assembly, held on January 1st, 1756, that John Fabre was arrested. At the moment of the dispersion of the assembly, he had succeeded in making his escape; but learning that his unfortunate father had fallen into the hands of the soldiers, he retraced his steps, rushed into the midst, embraced the knees of the commander, demanded, as a benefit, to change places with his parent, and, in spite of the opposition of the unhappy old man, he obtained, by means of entreaties and tears, the consent of the softening Commander for this generous exchange. It was necessary to use a kind of violence, to repel the desponding father, who persevered in claiming his fetters. The Duke of Mirepoix, the Commandant of that province (Languedoc), before whom the son was brought, at Montpellier, offered to restore his liberty, if the minister, Paul Rabaud, would quit the kingdom; but Fabre, making himself a sacrifice for the welfare of his Church, with no less magnanimity than he had offered himself for his father, himself invited the Pastor and the flock not to purchase this favour at the price which was set upon it."—(P. 52.)

The consequence was, that this devoted son was conducted to the galleys as a criminal, where he remained six years. These circumstances becoming known to Fenouillot de Falbaire, the dramatist, he conceived the idea of exhibiting so pathetic an incident on the stage, and entitled the piece "The Honest Criminal." "The poet

(says Sismondi) made known to Europe the heroism of a son, who voluntarily placed himself in the room of his aged father, and who languished in confinement till the 21st of May, 1762, when he was set at liberty by the Duke of Choiseul."

Every schoolboy is acquainted with the devotion of Regulus for his country, as related in the Roman history. That of young Fabre for his parent was still more noble, and it received its reward, not only in the liberty which was granted him after six years of captivity, but also in the reputation which attended the generous sacrifice. The poet, the historian, and the critic, have all united in eulogising it, and even bigotry has been obliged to commemorate the merit of a deed, which exhibited herself in the most odious point of view.

The younger Fabre died at Cette, in the south of France, in 1797, at the age of seventy.

PAPAL VINDICTIVENESS.

Pope Boniface VIII. had, according to the ceremony of the Romish Church on Ash-Wednesday, to sprinkle ashes on the heads of such Bishops as kneeled at his feet, for a remembrancer of their mortality. Observing the Bishop of Geneva, whom he bitterly hated, as being one of the Ghibeline, or German, party, he took the opportunity to insult him, by throwing the ashes into his eyes, thus allowing his own malice to profane the rites of his religion.*

MONASTERIES.

Mr. Sewell, in his late work, entitled "St. Columba," p. 16, briefly, but pointedly and truly, observes:—"Monasteries were the temptation and the curse of the Church of Rome."

* "Reynolds on the Passions," chap. xv., p. 108.

PROPER PROTESTANT OBJECTS.

Mr. Sewell, in his *Journal of a Residence at St. Columba*, a College instituted for the purpose of training a native Irish Clergy, to minister in their own language, thus boldly replies to the charge of proselytism, which has been brought against it.

"I trust that no idle hope of conciliating opponents, or of obtaining a valueless support, will ever induce us to shrink from acknowledging this charge to be true. Our object is proselytism.

* * * * It is to aid in recalling this nation from darkness to light, from falsehood to truth, from a foreign communion to the bosom of their own ancient Church; from schism and dissension to the true faith; from sedition, and malignity, and bloodshed, to that loyalty and mutual affection for which nature has formed their hearts; it is to aid in this blessed work that the Clergy require the knowledge of that tongue, which acts like a charm upon this people, in winning their affections, and dispelling their prejudices. God forbid, that in daring to undertake a work of religious education, we should succumb to that maxim of infidelity, that 'No man is his brother's keeper,' or bound to interfere with his religion; that we should be so ignorant as to deem it possible for peace to be preserved without truth. * * * God forbid, that, as Christians, we should repudiate the last solemn injunction of our Lord, to go and preach the Gospel unto all nations—that is, to make proselytism the very badge of our Christianity."—(P. 15-16.)

POPERY CHARACTERISED.

Whoever considers how essential a part of Popery *Relics* are, and how inseparable from it immorality has always proved, will naturally compare it to the sepulchres, which are described as being "full of dead men's bones, and of all uncleanness."—(Matt. xxiii. 27.)

A GIFT WELL-TIMED.

"The great discoveries of the 15th and 16th centuries, which opened one world after another to men's eyes, and taught them at length to know the nature and compass of the earth, and of the heavens, might indeed have awakened presumptuous thoughts. But Luther, at the same time, threw open the Bible to them. He opened their eyes to look into the moral and the spiritual world, and to see more clearly than before how the whole head was sick, and the whole heart faint."—(*Guesses at Truth*, second series, p. 3.)

A WARNING.

"I believe that a greater evil could not be entailed on this land, than for it to be given up again to Popish thralldom. Were I to speak my own *calm* feelings, I would say, rather let some ruthless conqueror come and lay England waste. Our political freedom, under such circumstances, our civil privileges, might go,—but we should still have our Bibles ; and if we wanted a helper, a Saviour for our guilty souls, we should know where to find one : but with Popery in our land, overspreading it, triumphant in it, what should we have ?—tyranny without and tyranny within ! There is something in Popery that not only plunges the soul into darkness, but by some strange subtlety—a subtlety it gets from the prince of craft and darkness—makes the soul believe it is good for it to be in darkness ; good for it to know little of its Saviour and its God ; good for it to give to our fellow-men, to priests and prelates, the care of saving it. We, Englishmen, know not how to appreciate Popery ; most of us have never seen it ; we know not what it is ; our forefathers had seen it ; they knew what it was, and they detested and abjured it. * * * * * That our land is in danger there can hardly be a doubt. Let us, one and

all, beseech God that, if He must visit this guilty land with His judgments, He will visit it with any judgment rather than Popery. I have seen it in its mastery, where it was unfettered with human laws, and I can only say, that it never entered my mind to conceive the deformity of the thing, the degradation to which it could sink man, and the misery it could inflict on him, until I so beheld it. Among all the sore judgments that God holds in His hand for a sinful Christian nation, there is scarcely one to be so much dreaded as this. O! may God, in His great mercy, save our dear England from such a curse!"—*Rev. C. Bradley.*

M U R D E R S.

In *four* years of the persecution of "bloody Queen Mary," the Popish Queen of England, the following persons were BURN'T ALIVE in the different counties of England; not at once—not by a single act of precipitate fury—but deliberately, gradually, successively, month after month, with unsatiated and unrelenting repetition and perseverance:—

5 Bishops	26 Wives
21 Divines	20 Widows
8 Gentlemen	9 Virgins
84 Artificers	2 Boys
100 Husbandmen, Servants, & Labourers	2 Infants.

IDOLATRY DEGRADING.

In Deuteronomy, iv. 28, Moses foretells, as the aggravation of the Israelites' captivity and punishment, "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." If this is a degradation under the law, it is no less so under the Gospel. Alas for those who choose that for themselves as a *good*, which God threatens as an *evil*!

HORRID BLASPHEMY OF POPERY.

THE LORD'S PRAYER TRAVESTIED.

"To MARY.—Our Mother, who art in heaven ; let your name be blessed for ever ; let your love come to all hearts ; let your desires be accomplished on earth as in heaven ; *give us this day grace and mercy ; give us the pardon of our sins*, as our hope is from your goodness without end ; and leave us no more to fall into temptation, but *deliver us* from evil. Amen."

THE USE OF IGNORANCE.

"Ignorance, being darkness, is full of false fears; in the night time men think every bush a thief. Our forefathers, in the time of ignorance, were frightened with everything ; therefore it is the policy of popish tyrants, taught them by the prince of darkness, to keep the people in darkness, that so they might make them fearful, and then abuse that fearfulness to superstition ; that they might the better rule in their consciences for their own ends ; and that so having entangled them with false fears, they might heal them again with false cures."—(*Sibbs's Soul's Conflict*, p. 20.)

UNSOUNDNESS EXPOSED.

"This was one of the greatest and most blessed among the truths which Luther was especially ordained to re-proclaim,—that we are not to spend our days in watching our own vices, in gazing at our own sins, in stirring and raking up all the mud of our past lives ; but to lift up our thoughts from our own corrupt nature to Him who put on that nature in order to deliver it from corruption, and to fix our contemplations and affections on Him who came to clothe

us in His perfect righteousness.”—(*Guesses at Truth*, second series, p. 183.)

In connexion with this idea, the author observes that there is a great deal of morbid exaggeration, and “unhealthy, mischievous poring over and prying into the movements of our hearts and minds, which in the Romish church has been stimulated feverishly by the deleterious practices of the confessional, and which taints many of the very best Romish devotional works. A vapid counterpart of this is also to be found in our modern sentimental religion. In the Apostles, on the other hand, there is nothing of the sort. Their life is hid with Christ in God. Their hearts and minds are filled with the thought and the love of Him who had redeemed them, and in whom they had found their true life, and with the work which they were to do in His service, for His glory, for the spreading of His kingdom.”

A MISTAKE.

“The Roman, in conceiving herself the whole visible Church, does somewhat like the frog in the fable, which thought the ditch he lived in to be all the world.”—*Chillingworth*, chap. vi., s. 53.

THE EXTERMINATING COMMISSION AND THE PACK OF CARDS.

Bloody QUEEN MARY, towards the close of her reign, entrusted Dr. Cole, who preached at the murder of Archbishop CRANMER, with a commission, *for burning heretics* in Ireland. The Doctor, on his arrival at Chester, was visited by the Mayor. In the course of conversation, he produced a leathern box, and, with evident complacency, said to his Worship, “*Here is a commission that shall lash the heretics of Ireland!*” This remark was overheard

by Mrs. Mattershead, the hostess, who had, at Dublin, a *Protestant brother*, named Job Edmonds. Dreading the result of the Doctor's persecuting zeal, she contrived, whilst he was attending the Mayor to the outer door, dexterously to *remove* the dire commission from the leathern box, and to put in its place a *pack of cards*, with the *Knave of Clubs*, characteristically, turned uppermost. Unconscious of the ludicrous circumstance, the Doctor, upon reaching Dublin, pompously presented his credential-box to the Lord Lieutenant. The exhibition of its contents, whilst it startled some, amused others, and filled the Doctor himself with the most dolorous chagrin. The Lord Lieutenant, at length, pleasantly proposed that himself and his Council should shuffle the cards, whilst the Doctor should hasten back to England for another commission. The Doctor posted away to London, and attained his object; but, PROVIDENTIALLY, before he could re-embark at Chester, the *Queen died*, and the exterminating commission lost its terrors.—*Mosheim's Ecclesiastical History*, Vol. IV, p. 128, 129.

VARIETIES.

THE PANACEA FOR IRELAND.—Alas! alas! the frown of the ALMIGHTY seems to rest upon Ireland. Nature hath done much for her—there is fertility in her soil, and majesty in her scenery—the navies of an empire may ride in her harbours—the commerce of the world might float on her rivers and her lakes—yet despite those advantages which appear to mark her out as worthy to share with England the diadem of the waters, Ireland is still but a degraded and half-civilized territory, and there is no bringing out or development of her internal resources, and violence is the atmosphere in which her children live, and human life too often nothing but their plaything. GOD forbid I should hesitate to state that *I believe the prevalence of the ROMAN CATHOLIC religion lies at the root of all this wretchedness*. There is nothing of *bigotry* in affirming that it is the very genius of this religion to keep a rude population still rude, just because

it keeps them still ignorant—and whilst the Irish population continues unhumanized, and unhumanized it must continue until a *moral influence* has been introduced amongst its tribes, the *landlord* will have his excuse for absenteeism, that curse and drain of the land; and the *capitalist* will have his excuse for not embarking his property in schemes for the improvement of the country; and thus the springs of national prosperity will remain choked and dried up; and all for want of that *moral influence* amongst the people, *which can only be produced by diffusing the knowledge of the TRUE religion of JESUS*. These remarks are in no sense irrelevant to the cause which has gathered us together. The physical distress of the Irish I believe to be closely connected with their moral destitution; and if you would, God helping, prevent the recurrence of the one, you must labour assiduously at the removal of the other. The legislation which is required for Ireland is *heart-legislation*. And oh, if her people could be rescued from the *thralldom of spiritual despotism*, and if they could be brought to take freely into their hands the Words of the everlasting Gospel, Ireland might, in deed, and in truth, rise up as the green isle of the ocean, and plenty mantle her vallies, and the music of peace be heard in her mountains—the withering frown of the ALMIGHTY would rest no longer upon her, and beneath the clear sunshine of His countenance she would become the home of civil order, and the seat of piety and of happiness.—*Rev. H. Melvill on Irish Distress*.

PARALLEL CASES OF BLINDNESS.—Fleming says, in his “Fulfilling of Scripture, 1681,” “The hardness and blindness of the Popish party is no less strange than that of the Jews; whilst the one doth confess the Old Testament, and yet knoweth (discerneth) not Christ, the other grants the truth of the New Testament, and knows (discerns) not Antichrist.”—P. 240, ed. 1835.

CHARACTER OF LINGARD.—Southey, after exposing a suppression of fact in Dr. Lingard, the Romish Writer’s History of England, observes, “This is a fair sample of the treacherous manner in which Dr. Lingard’s history is written, wherever the interests of his church are concerned.” (*Vindiciæ*, p. 249.) This ought to be generally known, as attempts are being made to push it into a circulation it does not deserve.

THE BRISTOL PROTESTANT.

THE PROVIDENTIAL RESCUE.

The following account of the deliverance of Dr. John Craig, "one of the principal coadjutors of Knox in the great work of the Reformation" in Scotland, is taken from Mr. Tytler's "Life of Sir Thomas Craig," his nephew, and an eminent Scottish lawyer in the sixteenth century:—

"Profound learning, a life of vicissitude, which began with misfortune, and was continued through a series of romantic and perilous adventures—the simplest manners, and a spirit of piety which no personal dangers could shake, such were the attractions to be found in the character of Dr. John Craig. The father of this remarkable divine was slain in the battle of Flodden (1513), the grave of our Scottish nobility; and he himself, after receiving the rudiments of his education at St. Andrew's, became tutor in England to the children of the Lord Dacres. Returning to his native country, when the two countries became involved in war, he entered the Dominican order, and was shortly after imprisoned upon suspicion of heresy. From these imputations, however, he was soon cleared; and upon regaining his liberty, growing weary of a longer residence in Scotland, probably because he found the reform opinions gaining silently upon his mind, he retreated into England, thence into France, and finally sought the Court of Rome. The talents of Craig recommended him to the notice of Cardinal Pole, and, under the patronage of this eminent man, he again entered the

Dominican order at Bologna, became entrusted with the education of the novices, and was employed in various ecclesiastic missions throughout Italy and into Greece. His services were rewarded by the appointment of Rector to the school of Dominicans; and soon after, finding in the library of the INQUISITION a copy of the Institutes of Calvin, he became a convert to the opinions of this reformer. This could not be long kept secret; he was accused of heresy, sent to Rome, imprisoned for nine months, and finally commanded to stand his trial before the Court of the INQUISITION. The terrors of this tribunal did not overawe him. He made a bold confession of his faith, was convicted of entertaining heretical opinions, and condemned to the flames.

It happened, on the night preceding the morning on which Craig was to suffer, Paul IV. died (August 18, 1559); and the people, rejoicing to be free from the yoke of the tyrannical Pontiff, rose in a tumultuous manner, dragged his statue through the streets of Rome, broke open the prisons, and thus gave the Scottish Dominican an opportunity of escape from the death which hourly awaited him. He fled through Italy to the Court of Vienna, and had already begun to rise into favour with Maximilian II., when letters reached the Emperor from Pope Pius III., in which he was required to send Craig back to Rome as a malefactor, who had been convicted of heresy and sentenced to the flames. Maximilian, afraid of a quarrel with the Pope, and yet anxious to preserve a man of talents and misfortune, dismissed him quietly from his Court, with letters of safe conduct, under the protection of which he passed through Germany into England; and, after twenty-four years' absence, returned to Scotland in 1560. Long absence and disuse had rendered Craig unable to speak his native tongue with fluency or correctness, but his learning and experience were highly useful to the reformers; and, until he recovered the language, he preached in Latin to the learned in the St. Augustine's chapel. In 1561 he was appointed

minister of Holyrood-House, after which he became successively assistant to Knox, and minister at Montrose and Aberdeen."

He died in 1600, at the advanced age of eighty-nine. Mr. Tytler adds, that he was a man of great learning as a divine, and eloquence as a preacher.—(P. 22—26.)

SCRIPTURE AND TRADITION.

He that sits by the banks of those living waters, the SCRIPTURES, can discover the deceitful practices of Satan ; by them he can *sound* him and *wound* him. THIS is the SWORD OF THE SPIRIT, not the wooden dagger of *fabulous stories*, nor the rusty scabbard of *old traditions* ; these are blunt,—but the two-edged SWORD OF THE SPIRIT. *Scriptum est*, it is written—THIS is the voice of CHRIST. *Traditum est*, it is by the voice of *tradition*—THIS is the voice of *Anti-CHRIST*.

POPISH MERCY AND KINGLY JUSTICE.

A Canon of the cathedral of Seville was, as far as practicable, a great fop. He was particularly affected in one article of dress—his *shoes*. An unfortunate shoemaker, to whom he applied, brought him a pair of shoes finished in very ill taste. The Canon, from being vexed, became furious ; and, at length, struck the head of the poor artisan with such violence as to occasion his speedy decease. The widow, who was left with four daughters, and a son about fourteen years of age, made complaints to the Chapter. The Canon was prosecuted, and condemned *not to APPEAR IN THE CHOIR for a whole year*. The young shoemaker, after a time, reduced to want, and driven to desperation, resolved to take vengeance on the *mur-*

derer of his father, and the author of his own wretchedness. He waited for an opportunity. As the Canon was one day entering the cathedral, he rushed on him and stabbed him to the heart. The young man was seized, and, through the influence of the priests, was condemned to be *quartered alive*. PETER, who was called "*the cruel*," was then at Seville; hearing the circumstances of the affair, he determined to sit as judge himself. He first annulled the sentence which had been given, and then pronounced on the youthful criminal the following decree:—"I forbid you to MAKE SHOES for a year to come." All but the priests applauded the decision.—*Warder*, p. 48.

A PRIESTLY CONSCIENCE—A BROAD CONSCIENCE.

Don Antonio Puigblanch, a Spanish writer, in his work entitled "The Inquisition Unmasked," 1814, has drawn an unfavourable picture of the clergy in his country, which is one of the most Romish in Europe:—

"The degenerate state of the clergy among us is proved by the proverbial saying of *Conciencia de teólogo* (the conscience of a divine), synonymous with *Ancha conciencia* (a broad conscience). The irregular conduct of the friars is also pointedly evinced by various proverbs, as well in the Portuguese and Catalanian languages as Castilian, which I do not now repeat from their being well known, and that I may not be wanting in the decorum I owe my readers, since most of them are in terms of the utmost contempt."—(Vol. II., p. 415, note.) On this statement, which comes from a very competent authority, it is only necessary to remark, that proverbs which affect *character* are founded upon *conduct*. In this instance, *language* itself is a witness against Popery in Spain and Portugal, where, as those countries are entirely Popish, it cannot be the invention of Protestants.

ON THE POPE'S ABSOLUTION.

A POEM, BY THE EARL OF ROCHESTER.

Lord Rochester the *cheat* explains
 Of Rome's pretence to *pardon sins*.
 If Rome can pardon sins, as Romans hold,
 And if those *pardons can be bought and sold*, }
 It were no sin t' *adore and worship* GOLD.

It happened once upon a time,
 That two sinners who their prime
 Of life had spent in wickedness,
 Came to his Holiness to *confess* :
 Of which the one had riches' store ;
 The other wicked wretch was poor :
 But both grown old had now a mind
 To die in peace with all mankind,
 And go to heaven a nearer way,
 Than those who all their lifetime pray :
 Which may effected be, they hope,
By buying pardons of the Pope.
 So calling fresh to mind their sins,
 The *rich* offender thus begins :—
 " Most Holy Father, I have been,
 I must confess, in many a sin ;
 All laws divine I've thought a joke,
 All human laws for interest broke ;
 And to increase my ill-got store,
 Thought it no crime t' oppress the poor,
 To cheat the rich, betray my friends,
 Or any thing to gain my ends :
 But now grown old, and near to die.
 I do repent most heartily,
 Of all my vile offences past,
 And in particular the last ;

By which I wickedly beguiled,
 A dead friend's son, my guardian child,
 Of all his dear paternal store,
 Which was ten thousand pounds, or more ;
 Who since is starved to death for want ;
 And now sincerely I repent ;
 Which that your Holiness may see,
 One half that sum I've brought with me ;
 And thus I cast it at your feet,
 Dispose of it, as you think meet,
 To pious uses, *or your own* :
 I hope it will my faults atone."

"Friend," quoth the Pope, "I'm glad to see
Such true repentance wrought in thee ;
 But as your sins are very great,
 You have but *half* repented yet ;
 Nor can your pardon be obtained,
 Unless *the whole*, which you thus gained,
 To *pious uses* be ordained."

"ALL," cried the man, "I thought that *half*
 Had been a pretty price enough."

"Nay," quoth the Pope, "Sir, if you hum
 And ha, at parting with the sum ;
 Go, keep it, do, and damn your soul,
 I tell you, I must have the whole,—
 'Tis not a little thing procures
 A pardon for such sins as yours."

Well, rather than be doomed to go
 To dwell with everlasting woe,
 One would do anything, you know.
 So th' other half was thrown down to it,
 And then he soon obtained his suit
 A *pardon for his sins* was given,
 And home he goes *assured of heaven*.

And now the *poor man* bends his knee,

"Most Holy Father, pardon me ;

A poor and humble penitent

Who all my substance vilely spent,

In every wanton, youthful pleasure ;

But now I suffer out of measure,

With dire diseases being fraught,

And eke so poor, not worth a groat."

"Poor !" quoth the Pope, "then cease your suit,

Indeed you may as well be mute.

Forbear your now too late contrition,

You're in a reprobate condition.

What ! spend your wealth, and from the whole

Not kept one sous to save your soul !

Oh ! you're a sinner, and a hard one,

Not saved a sous to buy a pardon !

You're therefore damned, as sure as I am

Vicegerent to the King of Heaven—

No, no, such sins can't be forgiven.

I cannot save you if I would,

Nor would I do it if I could."

Home goes the man in deep despair,

And died soon after he came there ;

And went to hell, 'tis said, but sure

He was not damned for being poor.

But long he had not been below

Before he *saw his friend come too.*

At this he *was* in great surprise,

And scarcely could believe his eyes.

"What ! friend," said he, "are you come too ?

I thought the Pope had pardoned you."

"Yes," quoth the man, "I thought so too :

BUT I WAS BY THE POPE TREPANNED,

The Devil could not read his hand."

BELFAST PROTESTANT ASSOCIATION.

This Association, which was lately formed for the maintenance of the religious principles of the Reformation, and the permanence of the union betwixt Great Britain and Ireland, has now connected with it upwards of 1400 members. Every week is so adding to the list of names, that it has been found necessary to enlarge the gallery of the Christ Church Mission Rooms, in order to accommodate the numerous auditors who are admitted to hear the addresses which are usually delivered.—*Banner of Ulster.*

STRIKING ANECDOTE.

A poor man, in the parish of —————, who had been for many years living without God, and who literally knew nothing of the blessed truths of the Gospel, was taken ill. At first his disorder assumed merely the character of a severe cold, but after a while decided consumption set in. He was regularly visited, and evinced a most teachable disposition. The plan adopted was merely to read some of the plainest portions of the Word, dwelling on particular texts, and praying that they might be written on his heart. The SPIRIT of GOD was pleased to bless these efforts, and he was enabled to lay hold of the precious truth of a crucified SAVIOUR. As he was one day sitting at his door a Romish lady saw him, and, seeing him ill, offered to send him some assistance. Being poor, he gladly embraced the offer. She then called to see him, and of course began to speak of his religion. The same motives that induced him to receive her alms, also caused him to be civil towards her when she spoke to him on this subject. She called to see him three or four times, and left a book, which he did not read. One day she brought a priest to him, and both together entered into a long harangue, talked to him about their Church and its apostol-

licity, purgatory, and what not, till the poor fellow's head was quite confused. At last she said, "I have brought you here a priest of the true Church, who can forgive you all your sins." "What is that you say, Ma'am?" She repeated it. "Well," was his reply, "my poor head was confused before, and I did not know what you were saying. But I know *that's* not true, for I have read in the *Book*, 'The blood of JESUS CHRIST *cleanseth* from all sin.'" With true Jesuitry she answered, "He will *ease your mind* of them, then." "No!" was his answer, "the blood of JESUS CHRIST cleanseth from *all* sin." She left him, discomfited, with her priestly friend, and did not again call. Last week he died, still resting with simple faith in that blood. I have rarely seen a more beautiful instance of the simplicity of a believer's faith.

THE POPISH PRIEST OUTWITTED BY AN. ESQUIMAUX INDIAN.

The Esquimaux Indians are in the habit of visiting, during the summer season, the English settlements in Newfoundland, for the purpose of selling fur to the settlers. One of these Indians having obtained a considerable number of dollars for the fur he had sold, a Roman Catholic priest felt anxious to become the possessor of some of them. The Indian had recently lost his father, and manifested great sorrow for the loss. The priest endeavoured to pour the balm of consolation into his wounded mind. Amongst other encouraging observations, he said it was in his power to free the soul of his father from its present miserable state, having previously given the Indian to understand that, as he died without being a member of their Church, his soul must be in a place of torment. "But," said he, "I can pray him out of that and get him to heaven." "Me very glad of dat," said the Indian, "and me give you dese dollars when you have done it. But how long will he

keep in heaven when he get dere? For if you are able to pray him out of *hell*, me fear some body pray him out of *heaven* again." "Oh! no," replied the priest, "when he once gets into heaven he will always remain there, for ever and ever." This answer satisfying the Indian, it was agreed that the priest should commence his prayers without delay. In two or three days after he called on the Indian, to inform him he had almost succeeded; that his father was nearly out of hell, and requested the pay of a few dollars. "Me glad to hear dis good account," said the man, "but as de job will be so soon over, you better take all de dollars togeder, when all de work is done." The priest accordingly left him, and the next day returned, saying that he was very happy to inform him that his father was quite delivered from hell, and received safely into heaven. "Dis be good news," cried the Indian, "and as you tell me my fader can never be prayed out of heaven, but must keep dere for ever and ever, me keep dese dollars myself, for me want dem much, much more den you. My fader safe for ever, and dat be all I wish for. De dollars do me very much more good den you!"

MONUMENTS TO LUTHER.

The bust of Luther has lately been admitted into the Bavarian Walhalla (or Hall of Worthies), its absence from which has excited so many comments in Germany. This exclusion is easily accounted for, as Bavaria is a Romish State, so that its admittal is a symptom of declining bigotry. The bust is placed between those of Holbein and Copernicus, the contemporaries of Luther; but its proximity to the latter is peculiarly appropriate, for as Copernicus made known the true *solar* system, so did Luther restore its proper place in the spiritual firmament to the "Son of Righteousness."

At Jægerspris, near Copenhagen, a favourite seat of the Danish

Royal family, are several monuments of Norwegian marble, in honour of persons who have been benefactors and ornaments to their country. One of them is erected to the memory of Luther ; it is in the form of an obelisk, surmounted by a gilded star, and resting on a pedestal shaped like a rock. The body of the obelisk simply mentions the great reformer's name, with the two appropriate texts, Dan. xii. 3, and Matt. xvi. 18 ; the former above the name, near the *star*, and the latter on the pedestal, near the *rock*, to both of which they severally make allusion.—*Copenhagen and its Environs*, 1829, p. 158.

THE SAME THING OVER AGAIN.

In 1833, when the Jesuits attempted to gain a footing in the Sandwich Islands, the American Protestant missionaries used this unanswerable argument against them:—The religion of the islanders formerly consisted in the worship of bones, in prohibitions concerning flesh and other kinds of food, and in rehearsing prayers and making gestures before their images. If, therefore, it was right to put down the former *idolatry*, it was equally so to oppose the introduction of *POPEERY*, as being little else than a revival of the former superstitions.—*Christian Guardian*, 1833, p. 117.

RE-CONVERSION FROM ROME.

THE CONFESSIONAL.

We have always abstained from introducing anything of a sectarian character that we could well exclude from our journal, and have usually looked with suspicion on the strange stories which have only been too current amongst what are called "Protestant papers," as to some of the alleged practices of the system to which

they are opposed ; but the following circumstance having been so urged upon us, and is supported by the assurances of so moderate and trustworthy an authority, that we should not feel justified in overlooking it. Its publicity is the more called for just at this time, when too many persons bred up in the Reformed faith have been charmed by imposing ceremonies, and led away by a mistaken enthusiasm for what they do not understand, but by dwelling on which they have engendered a morbid feeling that has proved fatal to their former principles. It is, we say, for these reasons, and not to awaken religious animosities, to which we trust we will get credit for being truly opposed, that we have consented to give the following circumstance in nearly the words in which it was communicated to us :—It seems that a young lady from Bath, (and who is in the habit of visiting a family at Clifton,) contrary to the wish and entreaty of her friends, but influenced by the representations of parties with whom she was acquainted, felt so strongly imbued with what she believed to be the superior truth of the Roman Catholic religion, that she determined upon quitting the faith in which she was reared, and did so. Though much distressed at this circumstance, her friends, believing her to be sincere, and knowing her to be conscientious, having vainly tried argument and entreaty, placed no further impediment in a course which, however mistaken as they conceived, she manifestly believed to be right. Regularly when the other members of the family went to church, she went to the Roman Catholic chapel, and continued to do so until a few weeks since, when, to their surprise, she expressed her intention to accompany them, as of old, to their own place of worship. They were only too happy to have her back again to ask many questions at that moment. She went with them, and received the sacrament that very afternoon from the hands of the clergyman of the parish. On returning home she was questioned as to the cause of this change, and feeling she was bound to give her reason, however un-

pleasant the recital of it, she stated that, *having gone to confession a few days before, the questions put to her were of that character that she could never go again, or conscientiously conform to a system which allowed such a course of examination.* This circumstance, which we have not published without the most solemn assurances as to its truth from the party by whom it was communicated to us, will, we trust, induce the young and enthusiastic to pause before they thoughtlessly break from the faith in which they have been brought up.—*Bristol Times*, Nov. 4, 1848.

PAPISTS COMPARED TO PHARISEES.

(From Calvin's "*Harmony of the Gospels*," Matt. xxiii., 29.)

Not satisfied with paying just veneration to apostles and martyrs, they render to them Divine worship, and think that they cannot go too far in the honours which they heap upon them; and yet, by their rage against believers, they shew what sort of respect they would have manifested towards apostles and martyrs, if they had been still alive to discharge the office which they anciently held. For why are they inflamed with such rage against us, but because we desire that doctrine to be received, and to be successful, which the apostles and martyrs sealed with their blood? While the holy servants of God valued that doctrine more than their own life, would their life have been spared by those who so outrageously persecute the doctrine? Let them adorn the images of the saints as they think fit, by perfumes, candles, flowers, and every sort of gaudy ornament. If Peter were now alive, they would tear him in pieces; they would stone Paul; and if CHRIST himself were still in the world, they would burn Him with a slow fire.

Calvin further observes, on verse 32:—"There can be no doubt that many were displeased with the great freedom and sharpness

which CHRIST used, and above all that He was looked upon as immoderate and outrageous in venturing to apply such reproachful epithets to the order of the *Scribes*; as many fastidious persons of the present day cannot endure any harsh word to be spoken against the Romish clergy." (There is just the same fastidiousness now-a-days, and it comes of an unfortunate habit of mistaking the essential natures of good and evil. See Isaiah, c. v., v. 20.)

PROGRESS OF TRUTH IN IRELAND.—RAPID SPREAD OF PROTESTANTISM.

About 100 years ago, the number of CHURCHES in *all* Ireland was about 400

In 1762 it was about 543

In 1792 it was about 648

In 1800, at the Union 689

In 1830 about 1300

Again: about 100 years back the number of RESIDENT CLERGY, incumbents and curates, in *all* Ireland, was below ... 800

At the Union the number was about... .. 1000

In 1806 about 1253

In 1840 not less than 2000

The WHOLE INCOME of the Irish Church does not exceed 450,000*l.* a-year.

HOW TO INTRODUCE ERROR.

In the volume entitled "Thoughts in Retirement, by Three Clergymen," 1831, which is a republication from certain contributions to two periodicals, the following supposition is started:—"If, within the professing world, a disposition sprang up to lower

the tone of religion, to discourage full statements of Divine truth, to draw towards the world and its principles, with some mitigation of feeling towards *PORRY*.—How might we expect such persons to act?

“It is not likely that they would discover themselves at once. They would begin by feeling their way ; perhaps by saying startling things, that would produce their effect if let alone, yet, if noticed, would admit of being explained or defended in some particular way, (the defence being kept ready against the first objector) ; by assailing the highest doctrines first, and joining with the world in its outcry against them ; by speaking now and then of *PROTESTANTISM* in terms of depreciation, and of *Popery* in terms of palliation ; by occasionally taking the part of the *poor Papist*, as if misrepresented ; by affecting to be on the same side with the advocates of truth, but now and then demolishing particular arguments employed by them ; by giving up particular points with an air of candour, and under the semblance of firmly holding all the rest ; in a word, by mystifying men’s minds, and raising a smoke, out of which smoke to bring forth error.”—(P. 87—88.)

We have lived to see this anticipation fulfilled, only with this difference, that the parties who are thus labouring to *lower* the tone of religion in *doctrine*, affect all the while to *raise* it in *ceremonials*. In other respects, it is impossible to mistake the likeness.

The writer justly concludes by saying, “Let God arise ; let His enemies be scattered ; let them also that hate Him flee before Him.”—(Psalm lxxviii. 1.)

NATIONAL SIN.

ENGLAND has unguardedly *sinned* in expending immense sums of money, *exactcd from* *PROTESTANTS*, to build a College for *idolaters*,

and in educating, at the public expense, a *disloyal and idolatrous* priesthood. ENGLAND has *nationally sinned*, not only in ceasing, as a nation, to protest against the *idolatry* of Papal Rome, but in admitting *idolaters* into offices in her Christian Government, and for permitting *idolaters* to legislate for the purest part of the Church of God. IDOLATRY, first *connived at*, was next *tolerated*, then *supported*, and at length *openly established*.

But it may be asked, is **POPERY IDOLATRY**? The *Senators* of England, for 140 years, *have sworn* before GOD that **POPERY IS IDOLATRY**. The *Martyrs and Reformers* of our country, with the great body of Protestant Divines throughout Christendom, for more than 300 years, *have ruled* that **POPERY IS IDOLATRY**. *Poper*y is not nearly *idolatry*, but idolatry in its *form* the most seductive, and in its *influence* the most destructive to the soul. It is perhaps impossible for its author, in his lowest "depths of cunning," to devise such another scheme of IDOLATRY as that of **POPERY**. It is the *foulest system of iniquity*, yet working its way in the fairest forms of godliness. It so skilfully interweaves the *impurest abominations* with the holiest truths; so artfully enlists the strongest passions in its favour, and so mightily bends the most powerful mind into its service, that while it pretends to be the noblest work of God, and the only means of salvation, is the very masterpiece of the Devil himself to enchant the senses, to enchain the understanding, and to DESTROY THE SOULS OF MANKIND.—*Protestant Warder*.

Baretti, in his Italian Grammar, mentions, among the augmentatives, "From *Frate* (a friar) *frataccione*, a fat, lusty, greasy, scandalous friar." (p. 40.) The case must have been notorious, when a word was expressly wanted to signify it; and society must have been full of such persons, when it was necessary to enlarge the vocabulary on their account.

THE
BRISTOL PROTESTANT.

POPERY IN THE MIDDLE AGES.*

The religious aspect of England at this time was of a dark hue. The mighty tree of papal supremacy had spread its capacious shade over the whole of Europe, excluding the brightest beams of the Sun of Righteousness, and beneath it flourished a rank crop of baleful superstitions. Since Popery has, of late years, by audaciously perverting history, sought to represent itself as without stain or blemish, and the Reformation as in every sense a misfortune to the world, we will briefly state what the religion of England really *was* in the fifteenth century.

At the head of the doctrines taught by the clergy stood the portent (~~wonder~~) of *transubstantiation*, which, for the sake of understanding literally one of the simplest of metaphors, sets reason and the testimony of all the senses at defiance, and establishes an absurdity hardly to be paralleled in the Brahminism of India or the Lamaism of Tibet.

By this the *creature* creates the *Creator*, and the same body is actually and entirely present in the most distant regions at the very same instant of time. Gregory VII. either rejected this doctrine, or shrank from establishing it by the papal authority; but the intrepid Innocent III., in the fourth Council of Lateran (1215), declared it to be the doctrine of the Church, and it still remains the badge of Rome, a standing proof that she sets reason and sense at naught. Our fathers were further taught to believe that the priest who could thus create his Maker, and offer Him up in sacrifice on the altar, possessed the power of removing

* Condensed from some remarks in Mr. Keightley's *History of England*, Vol. I., p. 417—422. That Popery has altered for the better since the middle ages, in any essential point, it would be difficult to show. In some important respects it has grown worse, as is acknowledged by high authorities within its own fold.—*Transcriber*.

of mitigating the penalties of sin in the future world. There was a place, they were told, on the confines of hell, and so situated as to receive a moderate portion of its flames. It was named **PURGATORY**, from its nature, and thither after death were sent the souls of all but the innocent baptised babes, the perfect saints, or the incorrigibly wicked, to purge away by fire the stains of sin. The period of their sufferings might, however, be shortened by prayers and masses; and the dying sinner, if *wealthy*, could, by *leaving money* to the Church, obtain a relaxation or remission of his generally well-merited torments. He might also, at any time during his life, by *paying money*, or by visiting some place of devotion, obtain an *indulgence*, to exempt him from the punishment due to one or more of his transgressions; for one drop of Christ's blood, it was said, sufficing to redeem the whole world, all the rest of His merits, which were infinite, together with all that the saints had done beyond what was necessary for their own salvation, went to compose a great magazine of merits for the benefit of sinful men. The custody of this was committed to the Pope, and *money* was the key that usually opened the holy treasure-house.

The Church had adopted most of the practices and principles of the ancient heathenism. A new *Olympus* speedily appeared. The courts of Heaven were thronged with the beatified saints, who heard the prayers addressed to them by their votaries below for the exercise of their power, or their mediation in their favour. High above all in rank and power stood the Queen of Heaven of the new mythology, the Virgin, born without sin, dead without pain, and translated bodily, like her divine son, to heaven, where she still exercises over him the mild authority of a mother. Such were the Virgin and the saints in heaven; on earth churches and festivals were dedicated, and prayers were offered, to them; their relics, that is, their bones, their hair, the very parings of their nails and the fragments of their garments, or the implements of their torture, were inclosed in costly shrines, adorned with precious gems, and worshipped by the people. Their images, especially those of the Virgin, were also the objects of adoration; pilgrimages were made to them, and rich offerings deposited on their altars. Thus, while the ancient heathens directed their worship to beings whom they regarded as superior to man

in nature, the Christians of the middle ages adored their fellow-mortals; their idolatry was as gross as that of the ancient world. Hallam (*Middle Ages*, III., 349) after relating some of the impious legends of the Virgin circulated by the monks, thus expresses himself :—"Whether the superstition of those dark ages had actually passed that point when it became more injurious to public morals and the welfare of society than the entire absence of all religious notions, is a very complex question, upon which I would by no means pronounce an affirmative decision."*

The clergy themselves, it is probable, (?) believed implicitly in the popular religion. But their belief stood not in the way of their inventing the most monstrous and atrocious fables of the miracles performed by the saints or their relics, and thus *extorting money* or lands from the credulous votaries. By means of these, and of the doctrines of purgatory and merits, the Church of Rome had gradually *contrived to gain possession of one-fifth of the lands of the kingdom*. The morals of the clergy were in general profligate. * * * In the year 1449 the clergy had a petition presented to Parliament, stating that many priests, secular as well as religious,† had been grievously vexed and troubled wrongfully by divers indictments of felony, and praying that every priest might be pardoned for all manner of felonies done before the first of June next coming, and from all forfeitures of taking excessive salaries, provided a noble (6s. 8d.) for every priest in the kingdom were paid to the king. What, we may ask, must have been the morality of the clergy who could present such a petition?

Ignorance and immorality are usual, though not necessary, compensations. We may, therefore, not be surprised to find that the great bulk of the clergy were grossly ignorant. But few of them knew the meaning of the prayers they muttered daily in an unknown tongue; and to read and study the Scriptures, even in the Latin version, was regarded as needless to those whose religion was almost totally made up of forms and ceremonies.

We are not, however, to suppose that the mind of Europe was totally

* Or a negative one, he may be understood to mean.—T.

† Monkish as well as parochial.—T.

enthralled to superstition in those times. It was far otherwise, as the dreadful crusade against the Albigenses, and the persecution of the Lollards and other heretics, as they were styled by the Church of Rome, too clearly prove. Though the clergy exerted themselves to the utmost, though they filled the prisons with those who dared to think, and kindled the piles for those who refused to recant, the truth still continued to spread, and more and more was sown every day of the seed which was to yield such an abundant harvest of mental liberty. We have now strong grounds for believing that Dante, Petrarca, and their fellows, whose genius sheds such a lustre on the middle ages, were but the organs of an extensive sect or party, whose bond of union was hostility to the papacy, its claims, its doctrines, and its practices.*

THE PAPIST'S ERROR IN THE POINT OF ANTIQUITY.

A NOBLEMAN, who had heard of the *extreme age* of one dwelling not far off, made a journey to visit him, and finding an *aged person* sitting in the chimney corner, addressed himself unto him with admiration of his age, till his mistake was rectified : for, "*Oh Sir,* (said the young old man,) *I am not he whom you seek for, but his SON ; my FATHER is further off in the field.*" The same error is daily committed by the *Roman Church*, adoring the *reverend brow and gray hairs* of some *ancient ceremonies*, perchance but of some seven or eight hundred years standing in the church, and mistake them for *their fathers*, of far greater age in the *primitive* times.—(T. Fuller's Holy State.)

Thus while Papists go to the *Fathers*, Augustine, Jerome, Chrysostom, &c., every true Catholic goes to the *Grandfathers*, James, John, Paul, and Cephas, &c.

* The writer here alludes to what he regards as the extraordinary discoveries of Professor Gabrille Rosetti, in his Analytical Comment on Dante, his Antipapal Spirit of the Italian Classics, &c.

THE POPE'S COMMAND TO TAKE HIS GOD BY THE TONGS.

The wonderful story of *Saint Dunstan* taking the *Devil* by the nose with a pair of *red hot tongs*, which made him roar most lustily, may be in the recollection of our readers. That vile impostor, the POPE of Rome, thus orders the Priests to treat their God. When the *Cholera* visited Rome, the POPE, in order to relieve the uneasy apprehensions of infection, which troubled the Priests, in visiting the dying, had recourse to the following expedient, to obviate the necessity of contact with the patients. "The sanatory commission of the Provinces shall ask of the respective Bishops that there may be given to the parish priests sufficient instruction for the occasion, that when they require it they may obtain the necessary authority from the *Holy Father*, and in short, that those *holy* ecclesiastics, who from zeal may devote themselves to the work of the ministry, under circumstances of great danger, may and ought to take precaution, and avoid immediate contact with the sick person, and, therefore, may robe themselves as quickly as possible, and administer the *Eucharist* with a PAIR OF TONGS!!"

THE VIRGIN MARY'S SHOE.

In some parts of Italy the Papists pretend to shew the *exact figure* of the Virgin Mary's foot. On one of these figures, which was suspended in a church at Naples, there was an inscription, in Italian, of which the following is a translation:—"The *exact measure* of the foot of the most blessed Mother of God, drawn from her true shoe, which is preserved with the highest devotion in a monastery in Spain. Pope John XII. granted *three hundred years'* INDULGENCE to every one who shall kiss *this measure*

three times, and shall recite three 'Ave Marias;' and this was confirmed by Pope Clement VIII. in the year of our redemption, 1603.

"This INDULGENCE, not having any prescription as to *number*, may be obtained as often as the devotees of the most holy Virgin *shall please*; it may also be applied to *souls in Purgatory*; and for the greater glory of the *Queen of Heaven*, it is permitted to draw from this measure others similar, which shall have all the *same Indulgence*.

"Mary, mother of grace, pray for us."

This engraving was sold at Naples for *half a grano* (about *five-sixths* of a *FARTHING*), and a copy, framed and glazed, was suspended, in the year 1840, near an altar in the Church of *Sa. Gennaro dé Poveri*.—*Horne's Mariolatry*.

THE WORTH OF THE SOUL.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—*Mark viii. 36.*

Saint Chrysostom hath well observed with the anatomists, *omnia Deus dedit duplicia*; God hath in the frame of man's body given him *two eyes, two ears, two hands, two feet*, and the like, that the failing of the one might be supplied by the help of the other; *ANIMAM verd UNAM*, yet he hath given him (saith he) *but ONE soul*, so that if it be lost, there is no supply to be had. *Nebuchadnezzar* may lose his *kingdom*, and it may be *restored*, (*Dan. iv.*) *Job*, his *health* and *wealth*, and they may be recovered, (*Job ii. 7, xlii. 7.*) *Lazarus* his *life*, and he may be *revived*, (*John xi.*) But for the loss of the SOUL, *nullo modo sarciri, nullo pretio redimi potest*, no means can *repair* it, no price can *redeem* it, all the world cannot *recompense* it; being *once lost*, it is lost *IRRECOVERABLY*. Oh! reader, take care of *THY soul*.

THE LOST TREATISE OF PALEARIO.

(From the *Christian Spectator*, No. XCVI., Article "Italy," with Additions.)

Among other measures for the benefit of Italy, the Committee [of the Religious Tract Society] have considered it desirable to publish the valuable work entitled, "The Benefit of Christ's Death; or, the Glorious Riches of God's Free Grace, which every True Believer receives by JESUS CHRIST, and Him crucified. By Aonio Paleario," published by the Religious Tract Society, price 1s. 6d. The following information will interest our readers :—

Antonio Dalla Paglia, or, as he more generally called himself, Aonio Paleario, was born about the year 1500, at Veroli, in the Campagna di Roma. After passing several years in Rome, Paleario removed to Sienna, where he married a lady, by whom he left two sons and two daughters. By the Senate of Sienna he was appointed public teacher of Greek and Latin, and he also lectured on philosophy and the belles lettres. His diligent study of the Scriptures, and of the works of the German divines, imbued his instructions with a spirit very different from the lectures of his colleagues; and this, while it gratified his pupils, provoked the anger of the authorities. A remarkable proof is afforded, in one of his letters, of the real ground of opposition to him. "Cotta (says he) asserts that, if I am allowed to live, there will not be a vestige of religion left in the city. Why? Because, being asked one day, what was the *first* ground on which men should rest their salvation, I replied, *Christ!* Being asked what was the *second*, I replied, *CHRIST!* And, being asked what was the *third*, I still replied, *CHRIST!*"

The charges against him were brought to a point by the publication, in 1543, of his treatise of the "Benefit of Christ's Death." The vast reputation which it had, and the eagerness with which it was read, being in the Italian language, increased the virulence of his opponents. Otho Mellus Cotta, above mentioned, was his most determined enemy; and with this person three hundred leagued themselves in a resolution to destroy Paleario. And, in order to insure his condemnation, twelve of these were selected to bear witness against him. He had, in conse-

quence, to defend himself before the Senate of Sienna, which he did with so much spirit that, for the moment, his defence was successful.

On the accession of Pius V. to the papal chair, the accusation against the author of the "Benefit of Christ's Death" was directed to be reheard. He was then seized by the Inquisitor, Angelo di Cremona, conveyed to Rome, and committed a close prisoner to the Torre Nona.

The charges against him were disposed under the following four heads :—That he denied Purgatory ; that he disapproved of the burial of the dead in churches, and preferred the ancient Roman mode of sepulture, without the walls of the cities ; that he ridiculed the monastic life ; and, lastly, that he ascribed justification solely to faith in the mercy of God, forgiving our sins through Jesus Christ. In his examinations he appears to have manifested great firmness. When questioned by the Cardinals of the Inquisition, he addressed them (it is an enemy who reports his words) :—' Seeing that your Eminences have so many credible witnesses against me, it is unnecessary for you to give yourselves or me longer trouble. I am resolved to act according to the advice of the blessed apostle Peter, when he says—' Christ suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth ; Who, when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him that judgeth righteously.'—(1 Peter ii. 21.) Proceed, then, to give judgment ; pronounce sentence on Aonio, and thus gratify his adversaries and fulfil your office." Judgment was given, and he was condemned, after more than three years' imprisonment, to be suspended on a gibbet, and his body to be committed to the flames ; though, according to some authorities, he was burned alive.

" Many are of opinion (says Vergerio) that there is scarcely a book of this age, or, at least, in the Italian language, so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak, especially in the doctrine of justification. I will say more : Reginald Pole, the British Cardinal, and the intimate friend of Morone, was esteemed the author of that book, or partly so ; at least, it is known that he, with Flaminio,

Prinli, and his other friends, defended and circulated it.* So great was its popularity, that 40,000 copies are said to have been sold in six years; and it was translated into several other languages. It was, however, as before noticed, particularly distasteful to the Romish authorities; and, consequently, the most strenuous attempts were made to suppress it. It is forbidden by the various prohibitory indexes, in which the title only is recited, without Paleario's name; and, indeed, in one index, it is ranked among the books of which the authors were not certainly known.† How successful the attempts to suppress it were, shall be told in the words of Mr. T. B. Macaulay. In a paper published in the *Edinburgh Review*, for October, 1840, entitled "The Revolutions of the Papacy," he says:—"It was not on moral influence alone that the [Roman] Catholic Church relied. In Spain and Italy, the civil sword was unsparingly employed in her support. The Inquisition was armed with new powers, and inspired with a new energy. If Protestantism, or the semblance of Protestantism, showed itself in any quarter, it was instantly met, not by party-teasing persecution, but by persecution of that sort which bows down and crushes all but a very few select spirits. Whoever was suspected of heresy, whatever his rank, his learning, or his reputation, was to purge himself to the satisfaction of a severe and vigilant tribunal, or to die by fire. Heretical books were sought out and destroyed with unsparing rigour. Works which were once in every house were so effectually suppressed, that no copy of them is now to be found in the most extensive libraries. One book in particular, entitled 'Of the Benefit of the Death of Christ,' had this fate. It was written in Tuscan, was many times reprinted, and was eagerly read in every part of Italy. But the Inquisitors detected in it the Lutheran doctrine of justification by faith alone. *They proscribed it; and it is now as utterly lost as the second decade of Livy.*"

[Such indeed has long been the general opinion, and no copy of the Italian original is known to exist. But, owing to its popularity, it had been translated into Spanish, French, and English, the last of which

* Pole afterwards retrograded, by joining in suppressing the Reformation in England, under Queen Mary, too justly surnamed *The Bloody*.—*T.*

† In the Index of the Council of Trent it is forbidden by its title, "*The Benefit of Christ*;" but in later ones by the author's name only.—*T.*

versions was ascertained, from the will of Thomas Bassinden, a printer in Edinburgh, which mentions some copies as part of his stock, in 1577. This circumstance attracted the notice of Mr. Ayre, the present editor, who has succeeded in finding a copy of the fourth English edition of 1638, from which the Society's reprint is executed. The version thus retrieved appears to have been made from the French one, by Arthur Golding, who translated the works of several of the foreign Reformers, during the reign of Queen Elizabeth. It has been carefully edited by Mr. Ayre, and may be pronounced a literary curiosity, as well as a theological gem.—T.]

In various interviews with Dr. Achilli, formerly the President of the Theological College of Minerva, at Rome, who has embraced the great principles of Protestantism, it was determined to send Paleario's work back into Italy. Dr. Achilli has faithfully translated it into Italian; it is now under revision by competent friends in Italy, and will soon be issued from the press. Let Christians pray that this book may be greatly blessed to the people; then, though dead, the martyr will speak from the fires of persecution; and though he has rested from his labours, his works will follow him. May they lead many to know that "there is one God, and one Mediator between God and men, the man Christ Jesus."

THE JESUITS' TRINITY,

FALSEHOOD, MURDER, PERJURY.

In the year 1759, in Portugal, the King issued a manifesto, containing the following passages:—"It cannot be but that the *licentiousness* introduced by the Jesuits, of which the three grand features are *falsehood, murder, and perjury*, should give a new character to the *morals* of the *EXTERNI* (as the Jesuits call those who are not of their order), as well as to the internal government of the *NOSTRI*, or their own body. In fact, those religious have introduced into Christian and civil society those perverted dogmas

which render MURDER innocent, which sanctify FALSEHOOD, authorise PERJURY, deprive the laws of their power, destroy the submission of subjects, allow individuals *the liberty of calumniating, killing, lying, forswearing themselves, as their advantages may dictate*; which remove the fear of Divine and human laws, and permit a man to redress his own grievances, without applying to the Magistrates; and it is easy to see, without much penetration, that Christian and civil society could not thus subsist without a miracle. It was to be expected that such pernicious maxims would most effectually dissolve the strongest bonds that could be formed for preserving the connexion and union of mankind; that they would involve the world in continual opposition of sentiments and of interests, and excite perpetual and irreconcilable discord, instead of that harmony, without which human society must lose its consistency and security."—*Secreta Monita*, p. 21.

OLD BONES; OR, BUDHU'S TOOTH AND AUGUSTINE'S CUBITUS.

That Popery and Paganism are only *varieties* of IDOLATRY is clear to every careful observer of passing events. The papers have lately acquainted us with the insane frolics of various Popish Ecclesiastics and others, connected with an OLD BONE, said to be a bone of *Augustine of Hippo*, (query, whether the bone of a horse or a man?) It is, however, all one to idolaters, anything but the true God will they worship; and as many of the poor heathen for a long time worshipped a MONK-Y'S TOOTH, which had supplanted the pretended tooth of Budhu, so now the Popish Idolaters are running wild after a MONK-Y'S BONE, said to be "the *ulna* or *cubitus* of the right arm."—(*True Tablet*, Nov. 5, 1842.)

No doubt *another* bone, equally gennine, will be put into the urn,

from which this has been extracted, which, should Popery last so long, may be sent to some other favoured spot as a *true relic* of St. Augustine. This trade of bone-finding, rag-gathering, relic-mongering, it appears, is still carried on, as universal history assures us it was in the palmiest days of Popish superstition and idolatry, And this *religion* of old rags and bones is that which the Oxford schismatics would substitute for the "pure and undefiled religion" of the WORD of GOD.

MASSACRE OF THE PROTESTANTS IN IRELAND.

The persons, houses, cattle, and goods of the English were seized, and *universal massacre ensued*; nor age, nor sex, nor infancy were spared; all conditions were involved in one general ruin. In vain did the unhappy victim appeal to the sacred ties of humanity, hospitality, family connection, and all the tender obligations of social commerce; companions, friends, relations, not only denied protection, *but dealt with their own hands the fatal blow*. In vain did the pious *son* plead for his devoted *parent*; himself was doomed to suffer a more premature mortality. In vain did the tender *mother* attempt to soften the obdurate heart of the assassin, in behalf of her *helpless children*; she was reserved to behold them cruelly butchered, and then to undergo a like fate. The *weeping wife*, lamenting over the mangled carcase of her *husband*, experienced a death no less horrid than that which she deplored. This scene of blood received yet a deeper stain from the wanton exercise of more execrable cruelty than had ever yet occurred to the warm and fertile imaginations of Eastern barbarians. *Women*, whose feeble minds received a yet stronger impression of religious frenzy, were more ferocious than men; and *children*, excited by the example and exhortation of their parents, stained their innocent age with the blackest deeds of human butchery. Some thousands

of English were *burnt in their houses*, others were *stripped naked*, and, in hundreds in a drove, *pushed forward with swords and spikes* to rivers' sides, and from thence *pushed headlong into the stream* : some were manacled and *thrown into dungeons* and then left to *perish at leisure* ; others were *mangled*, and left to perish in the highways ; some were happy enough to suffer the milder death of *hanging* ; other more unfortunate wretches were *buried alive*. This was the fate of a *poor little infant*, who, whilst he was being put into the grave, cried out to his *dead parent*, "*Mammy, mammy, save me !*" Yet could not his innocent cries pierce the heart of the hardened wretches from whom he received his fate : some were mangled and *hung upon tenter-hooks* ; some, with ropes round their necks, were dragged through woods, bogs, and ditches, till they died ; some were *hanged up by the arms*, and then *cut and slashed*, to see how many wounds an Englishman could endure ; some were *ripped up, and their entrails left hanging about their heels* ! These kinds of cruelties were exercised on *children of all ages*, and many women with child suffered the same fate. Children were forced to carry their *sick and aged parents* to the place of slaughter ; there were of these barbarians some so ingenious in this cruelty as to tempt their prisoners, with the hope of preserving their own lives, to imbrue their hands in the blood of their relations. *Children* were, in this manner, impelled to be executioners of their parents, *wives* of their husbands, *mothers* of their children ; and then, when they were thus rendered accomplices in guilt, they were deprived of that life they endeavoured to purchase at so horrid a price. *Children were boiled to death in caldrons* ; some were *flayed alive* ; others were *stoned to death* ; others had their *eyes picked out*, their ears, nose, cheeks, and hands cut off, and thus rendered spectacles to satiate the malice of their enemies ; some were *buried up to the chin*, and then left to perish by degrees. One *Protestant Minister* was put into a sack lined with *iron spikes*,

and then *rolled up and down* till he was dead. Parents were *roasted to death* before their children, and children before their parents. When any one, on the brink of mortality, *desired leave to say a short prayer*, the bigotted barbarians would exult over the fearful wretch, and tell him that the agonies to be inflicted were but the beginning of infinite and eternal torments. When any of these victims, by the dread of suffering, were driven to profess the articles of Popery, they would tell them they were in a good faith, that they would prevent their falling from it and returning to heresy, and on this would *cut their throats*. If any escaped the murdering hands of these human fiends, they were *hunted, baited, and worried to death by their dogs*. Nor could the miserable condition of these wretches' excruciating pangs, their anguish of mind; the agony of despair, assuage the lust of cruelty, which precept, bigotry, national prejudice, and the force of example, had kindled in the depraved nature of their brutal enemies. In the last stroke of death they expressed their malice with the following valediction:—"Thy soul to the Devil," and, at the hazard of a contagion, obstinately refused burial to the mangled bodies.—*Macaulay's History of England*, Vol. iii., p.p. 62—68.

ST. PETER'S CHAIR.

At the extremity of the great nave behind the altar, and mounted upon a tribune, designed or ornamented by Michael Angelo, stands a sort of throne, composed of precious metals, and supported by four gigantic figures. A glory of seraphim, with groups of angels, sheds a brilliant light upon its splendours. This throne enshrines the *real, plain, worm-eaten, wooden chair* on which St. Peter, the Prince of the Apostles, is said to have pontificated; more precious than all the bronze, gold and gems with which it is hidden, not only

from the impious, but from holy eyes, and which *once* only, in the flight of ages, was profaned by mortal inspection. The sacrilegious curiosity of the French broke through all obstacles to their seeing the CHAIR of St. Peter. They actually removed its superb casket, and discovered the *Relic*. Upon its mouldering and dusty surface were traced carvings, which bore the appearance of letters. The Chair was quickly brought into better light, the dust and cobwebs removed, and the inscription (for an inscription it was) *faithfully copied*. The writing is in Arabic characters, and is the well-known *confession of the Mahometan faith*—"There is but *one* God, and Mahomet is his Prophet!!!!" It is supposed that this Chair had been among the spoils of the CRUSADEs, offered to the Church at a time when a taste for antiquarian lore, and the deciphering of inscriptions, was not yet in fashion. *This story has been since hushed up*, the Chair replaced, and none but the unhallowed remember the fact, and none but the audacious repeat it. Yet such there are even at Rome.—*Lady Morgan*.

A POPIISH LIE REFUTED.

The following is the text of GENESIS iii., 15, in the Douay version, and the Popish note upon it:—

TEXT.—"I will put enmities between thee and the woman, and thy seed and her seed: *she* shall crush thy head, and thou shalt lie in wait for *her* heel."

NOTE.—Verse 15, *She shall crush. Ipsa, the woman*; so *divers of the fathers* read this place, conformably to the Latin—*others* read it *ipsum*, viz., the seed. *The sense is the same*, for it is by her seed, JESUS CHRIST, that the woman crushes the serpent's head."

To say nothing of the Popish lie about *the unanimous consent of the fathers*, so apparent in the above note, let us hear an intelligent

Romanist's comment on "*the sense is the same.*" A Roman Catholic peasant was discussing this point with a Roman Catholic Clergyman, who wished to persuade the man whether the passage was applied to CHRIST or the VIRGIN MARY, *it was all the same.* The man said, "Do you mean to tell me, Sir, in sober earnest, it is all the same whether we teach the child that the *man* or his *mother* does such and such a thing?" "Yes," said the Priest, "I do, for if the *mother* does it, she does it *by her son.*" Upon this the man replied; "If this be so, I find that I have been very ignorant up to this time upon a point of history connected with the affairs of my country; for all my life I have been under the impression that the DUKES or WELLINGTON *gained the battle of Waterloo*, and it seems it may turn out after all, that the great victory is *not* to be *attributed* to the old "Iron Duke," but to his MOTHER, the poor old COUNTESS OF MORNINGTON, WHO HAS LONG BEEN DEAD AND BURIED." "The *sense* is the *same*,"—is it not, gentle reader? !!! Yet this Popish lie is taught by the *Irish Board of National Education. Proh Pudor!*

VARIETIES.

ST. PETER'S SUCCESSORS.—The POPES call themselves the *successors* of St. Peter. If in anything [they be his successors,] it is in *denying his Master*, and in *cutting off the ear of Malchus* with a sword.—P. Henry.

A SWISS LABOURER'S REASON FOR NOT WORSHIPPING THE VIRGIN MARY.—A poor Swiss sabotier, a wooden-shoe maker, recently converted from Popish Idolatry, on being asked *why* he left off *worshipping* the Virgin Mary, replied, "because she says 'MY SOUL doth magnify the LORD, and my SPIRIT hath rejoiced in GOD MY SAVIOUR.'—(Luke i., 46—47.) Now if *she* has need of a *Saviour*, how can *she* save *me*?"

THE
BRISTOL PROTESTANT.



THE APOSTATE REWARDED.

"In the beginning of the year 1617, arrived in England Marco Antonio de Dominis, Archbishop of Spalato, in Dalmatia, who was come to profess the PROTESTANT religion in the communion of the Church of England. As he was a man advanced in years, and very corpulent, it was readily believed no other motive but that of religion and conscience could have induced him to undertake so long a voyage, and to quit his Archbishoprick. He preached and writ against the Romish religion, and at length was preferred to the Mastership of the Savoy and the Deanery of Windsor. After some years' stay in England, he suffered himself to be gained over

by Count Gondemar, the Spanish Ambassador, with the hopes of a *Cardinal's hat*, if he would go to Rome and publicly abjure the Protestant religion. This man, upon the brink of the grave, being seduced by Gondemar's promise, went to Rome, and abjured the religion he had embraced in England. After which, instead of being made a Cardinal, he was thrown into a dungeon of the Inquisition, where he died, and, notwithstanding his abjuration, *his body was publicly burnt.*"—*Rapin*, Vol. II., fol., p. 193.

BLOODY POPERY.

BARTHOLOMEW DE LAS CASAS, the Popish Bishop of Chiapa, in Mexico, sailed, when young, with COLUMBUS, in his second voyage to Hispaniola. After the conquest of Cuba, he went thither to convert the natives and to protect them from oppression. *Horried* at the cruelties of his countrymen, who were incited and aided by the *priests and friars*, he returned to Spain. In consequence of his representations before the Council of Charles V., decrees were passed for remedying the *sufferings* of the Indians; *but those decrees were never executed.* SEPULVEDA, a *priest*, had the effrontery, in a book which he published at Rome, to *justify the barbarities* of his fraternity. This book the Bishop answered. From his answer, and from his "Account of the Destruction of the Indies," the following extracts are taken:—"The Indies swarmed with multitudes of people, as an emmet-hill swarms with emmets. But they *were murdered* and *most cruelly* made away with by the Spaniards and the *priests*, though they never committed any offence worthy of punishment of man. When the country was discovered, these *MURDERERS* entered like *wolves* and *tigers* long famished, and did nothing but *tear them in pieces*, and *torment* them by *cruelties* never read or heard of before. The acts which they committed are the deeds of neither *Christians* nor *men*, but of *DEVILS*. No

tongue is able to recount the dreadful doings of these enemies of mankind. The miserable people *died on the roads* when carrying *burthens* for their oppressors. If through faintness they sank down, they had their *teeth broken* by the pomnels of the Spanish swords to make them rise and go on. These *tormentors* spared neither *children* nor *old persons*, nor even *women with child*, nor such as *lay in childbed*; but would *rip them up*, and *chop them in pieces*, as if they had been *butchering lambs*. They would *lay wagers* who should *most readily* and *nimbly* despatch them. They kept *dogs* for *hunting down* the Indians, and *fed them on the bodies they caught*; keeping great numbers in chains, whom they *murdered* like swine, when their dogs were hungry. One man wanting meat for his dogs, *took a child from its mother*, and *chopping it in pieces*, threw it down for them to eat. A woman, who was sick, and dreaded the dogs, hung herself, having tied her *child to her feet*. An *especially gratifying deed* was to set up thirteen low gibbets, in *honour of Christ and his twelve Apostles*, and to hang and burn thirteen persons! They *threw down from a high cliff* seven hundred men together, who fell like a cloud to the ground, and were *battered in pieces*. In three months they *famished* seven thousand infants. On one day they *massacred two thousand sons* of the chief natives, and dishonoured and slaughtered *thousands of females* in a manner which cannot be mentioned. In the Isle of Cuba a Prince having called his people together, shewed them a cask full of gold and jewels, and told them it was the *Spanish God*. After they had danced awhile around it, he threw it into a river, because, said he, if the Spaniards know that we have it, *they will kill us to get at it*. This man was afterwards taken and *burned* by them. At the stake a *FRIAR* came to him and told him of God, and the matters of our faith, which, if he would believe, he might go to *heaven*, if not, he must needs go to *hell*. The Prince, after a pause, *asked the FRIAR if Spaniards went to heaven?* The FRIAR

said *they did*. The Prince, then, without any pause, replied that he would *not go to heaven*, BUT TO *hell*, THAT HE MIGHT BE FREE FROM SUCH A CRUEL PEOPLE.

"Thus more than ten realms, greater than all Spain, are turned into a wilderness. TWENTY-SEVEN MILLIONS of souls perished within the space of forty years. In Hispaniola, also, THREE MILLIONS. In five small islands near it, HALF A MILLION. In another district, full FIVE MILLIONS. In another, where four hundred leagues of fertile soil were devastated, about FIVE MILLIONS. In Peru, above FOUR MILLIONS." Such are the statements, not of a prejudiced PROTESTANT, but of a ROMAN CATHOLIC BISHOP, whose writings are translated into several European languages.—*Warder*, 131—135.

THE CREED OF POPE PIUS IV.

DONE INTO ELEGANT VERSE BY LAURENCE O. TOOLE.

Maynooth, 1st February, 1807.

Here is Pope Pius's famed creed,
 All others made to supersede ;
 At least to prove, as 'twill be found,
 They did not half our faith expound,
 And that the knowledge of St. Paul,
 And all the Apostles, was but small,
 Of Christian rules ; and if Pope Pius,
 With his *fine creed* did not supply us,
 For want of proper information,
 We, one and all, had missed Salvation !

L. O. T.

I.

TRADITIONS all, I do maintain as *true*,
 Both *Apostolic* and the *Church's* too,
 All *Constitutions* of said Church believe,
 And all *observances* of her's receive.

II.

The HOLY SCRIPTURES, also, I admit,
In that sense only which the *Church thinks fit*,
The right to explain them being her's alone,
Nor will I dare trust senses of my own.

III.

Seven SACRAMENTS there are, I do profess,
And he's a heretic, who says th' are less ;
Although the *Apostles* mentioned *only two*,
Which shows how little the *Apostles* knew.

IV.

I do declare that I am quite content,
With all and every thing defined at TRENT,
And hold (*whate'er it was*) their explanation
Of *sin original* and justification.

V.

I do believe that in the MASS, we make
A *sacrifice* for *live* and *dead* men's sake.
And I believe that in the EUCHARIST,
CHRIST's blood and body, and His soul exist.

VI.

That *part to all is equal*, I assert,
Which none but heretics will controvert,
So, whether *wine I drink*, or *bread I eat*,
Whole CHRIST I swallow, perfect and complete.

VII.

That there's a PURGATORY I am full sure,
And that the souls, who torments there endure,
Receive from *prayers* and *masses* welcome aid ;
(That's if the *price* of them be *duly paid*).

VIII.

I do believe the SAINTS who hold their station,
 With CHURCHES on high, may claim our adoration;
 They *pray for us*, and thoughtless we should be,
 If to *their bones* we did not *bend the knee*.

IX.

The blessed VIRGIN'S image, I maintain,
 And other saints in churches should remain,
 And that to *them* we should *bow down and pray*,
 No matter what the Decalogue may say !

X.

INDULGENCES which *set God's laws aside*,
 And cheap immunity for sin provide,
 Our Pope can grant (*for gold*) thus proving well,
 The *rich man's safe*, the *poor* may go to hell.

XI.

I do declare Rome's Church to be the *mother*,
 (Though *later born* than some,) of every other,
 And *true* allegiance to the Pope I swear,
 CHRIST'S Vicar, sitting in St. Peter's chair.

XII.

Lastly, I hold *all things defined*, and all
Declared by Councils Ecumenical,
 And most especially by that of Trent,
 And *curse* devoutly all who dare dissent.

This is the true and holy Roman faith,
 Which I will hold as long as I have breath,
 And unto all whom I can teach, I'll teach it,
 And unto all who'll hear me, I will preach it.

L. O. T.

HOLY WATER.

A very good story is related by Lambert, in his travels, respecting the *efficacy* of HOLY WATER:—"A friend of mine was once present at the house of a French lady, in Canada, when a violent thunderstorm commenced. The shutters were immediately closed, and the room darkened. The lady of the house, not willing to leave the safety of herself and company to chance, began to search her clothes for the *bottle* of HOLY WATER. The bottle was uncorked, and its contents immediately sprinkled over the ladies and gentlemen. It was a most dreadful storm, and lasted a considerable time; she, therefore, redoubled her sprinklings and benedictions at every clap of thunder or flash of lightning. At length the storm ceased, and the party were providentially saved from its effects, which the good lady *attributed solely to the precious water*. But when the shutters were opened and the light admitted, the company found, to the destruction of their white gowns and muslin handkerchiefs, their coats, vests, and breeches, that, instead of HOLY WATER, the pious lady had sprinkled them with INK!"

THE ONLY TRUE GUIDE.

The Report of the Religious Tract Society for 1844, mentions the Tract entitled "*The German Cripple*," as having been made a blessing in several cases. "I lent it a few weeks ago (says the correspondent,) to a Roman Catholic family, who have always been opposed to the reading of the SCRIPTURES. It appeared to engage their attention, and on calling to exchange it, the man said, 'Sir, I have read your book twice over, and, if you please, I should like to read it again.' On calling the second time, he said, 'I have read your book, and have learned from it that the Word of God is the *only true guide*.'"—(Report, p. 14.) Let this conviction only be

felt, and the power of Popery ceases at once. There is nothing that she dreads so much, and nothing, in point of fact, that she *has reason* to dread so much. What is *LIFE* to the *soul* is *DEATH* to *her*.

POPERY A RELIGION OF LIES.

Hast thou admitted with a blind, fond trust,
 The *LIE* that *burned thy Fathers' bones to dust*,
 That first adjudged them *heretics*, then sent
 Their souls to heaven, and *CURSED* them as they went ?
 The *LIE* that Scripture strips of its disguise,
 And execrates above all other *LIES* ;
 The *LIE* that claps a lock on *Mercy's plan*,
 And gives the *key* to an *infirm old man*,
 Who once enconsecrated in Apostolic chair,
 Is *deified*, and sits omniscient there ;
 The *LIE* that knows no kindred, owns no friend,
 But him that makes its progress his chief end,
 That having *spilt much blood*, makes that a boast,
 And *canonizes* him that sheds the most ?
 Away with Charity that soothes a *LIE*,
 And thrusts the *TRUTH* with scorn and anger by !
 Shame on the *candour* and the gracious *smile*
 Bestowed on them that lit the Martyrs' pile,
 While insolent disdain, in frowns expressed,
 Attends the tenets that endured that test !
 Grant them *the rights of men*, and while they cease
 To vex the peace of others, *grant them peace* ;
 But, trusting bigots, whose false zeal has made
Treachery their duty, thou art self-betrayed.

WM. COWPER.

[These lines appeared in the *first* edition of Cowper's *EXPOSTULATION*, but were *omitted* in subsequent editions.]

BURNING THE BIBLE BY A ROMISH PRIEST AT BIRMINGHAM.

(To the Editor of Aris's Gazette.)

“ Sir,—I see in your paper of last Monday a statement that a Testament was burnt by a priest of the Church of Rome, in a house in London 'Prentice-street, in this town. I had written you a letter on the subject immediately on its occurrence ; but upon consulting with the Hon. and Rev. Grantham M. Yorke, Rector of St. Philip's, in whose Free Industrial Schools the Testament in question had been given to a little girl, I determined first, if possible, to obtain the admission of the Priest to what passed between us in conversation. As, however, publicity has been given to the occurrence before I have had time to carry out my plans, I think it best, as the minister of the district in which London 'Prentice-street is situated, to write to you at once, and say that the statement is strictly true. The Priest acknowledged to me that he burned the Testament, and also declared that he would burn every Bible or tract which he found in the houses of any of his people. He also charged me never again to enter the house of a Romanist in my district ; and upon my assuring him that I should pay no attention to his command, and that the law of the land would protect my person, he said he would order his people to use 'scurrilous' language towards me, and to offer me insult, if I ventured to pass their doors. Upon my remonstrating with him, and asking 'how he dared to burn the Word of God?' he told me 'to go and preach in my pulpit, and not to preach to him.' I merely state facts, and leave your readers to draw their own inferences from them.—I remain, Sir, your obedient servant, JOSHUA GREAVES, Incumbent of St. Peter's, Birmingham. Nov. 29, 1848.”

The above letter has produced the following reply, in which the Priests confess the charge made against them :—

“ We, the Catholic clergy of Birmingham, having seen it stated

in a letter from the Rev. Joshua Greaves, that one of our body had burnt a copy of the Protestant version of the New Testament, found in the house of a Catholic, have no hesitation at once to admit the fact ; but wish at the same time to add, that the act was regretted afterwards by the clergyman by whom it was done, and strongly disapproved of by his brother clergy, as soon as known. Justice, however, requires us to state, that the Catholics of Birmingham had suffered constant and great annoyance from the interference of certain Protestant clergymen, or others, their agents, who frequently intrude themselves in the houses of poor Catholics, unsought for and uninvited, for the purpose of perverting their faith. It was with the knowledge that such a system was going on, and under the excitement of the moment, that the act, which it is not attempted to justify, was done. We take this opportunity of stating, that the Catholic version of the sacred Scripture is considered by us as the only one authorised for circulation amongst our own people.— Bernard Ivers, Thos. M. Leith, Wm. Mollay, St. Chad's ; George Jeffries, Michl. O'Sullivan, St. Peter's ; J. P. Burke, St. Mary's, Handsworth. St. Chad's, Birmingham, Dec. 7, 1848."

CAREENING A SHIP WITH POPISH INDULGENCES.

In the year 1709, the privateers of Bristol captured a Spanish galleon, on board of which were found 500 bales of INDULGENCES, which, containing sixteen reams to a bale, were computed to amount to 8,840,000 INDULGENCES. These were to be imposed upon the people, and were to be sold, the lowest at three reals, (a little more than 20 pence,) but others at fifty pieces of eight, (about 8*l.* sterling;) and Captain Dampier informed Bishop Burnet, who has recorded the fact, that there was such a vast quantity of these INDULGENCES that the seamen CAREENED THEIR SHIPS WITH THEM.

POPERY AND CRIME.

"The expenses of Justice, gentlemen, in Belgium have *increased considerably* during the last ten years; and how can it be otherwise when *crimes and misdemeanors* are continually multiplying? In the district in which I have the honour to fulfil the functions of *Procureur du Roi*, the list of crimes and misdemeanors proved in 1830, when under the Dutch (PROTESTANT) Government, amounted to 400; in 1840 (Popish) we had 1,050 to register."—*Van Cutsem, Deputy in the Belgium Chambers, and Procureur du Roi.*

This needs no comment. Belgium, on the authority of its own legislature, is now to be added to the other European States, which exhibit a mournful illustration of the *blighting curse* which *Popish idolatry* draws down on the country where it obtains domination.

England, beware! God is a God of judgment.

THE UNITY OF THE CHURCH.

The unity of the Church of CHRIST is unanimity, not uniformity; sameness of privilege and of relations, not of discipline or organization. The union of each Church, and the intercommunion of all, this is the idea of the union of the Church Catholic. And this is something far other and more than an universal submission to the same authority, or universal adoption of similar discipline. The union of a *particular* Church consists in all its members using the same discipline, and joining in the same worship. The unity of the Church *universal* is constituted by a communion being preserved among all its component Churches; by all being erected on a common foundation of Faith and Hope and Love; and all being alike pervaded by that HOLY SPIRIT, without which no man can live or move or have a being. The Church of CHRIST need not be regarded otherwise than *one*, because made up of a congregation of *distinct*,

though not altogether independent, Churches, any more than the great *family of man* need be so regarded, because made up of a congregation of diverse, though consanguineous, nations. It is a confederation of kindred states, rather than a single kingdom constituted by the subjugation of many to the dominion of one. Indeed the only dominion aimed at in the Church of CHRIST is to bow down the spirit of the lofty, and to raise up the spirit of the lowly, to one common standard—a standard not earthly and fluctuating, but one that is heaven-descended, and in unison with that which is the joyous life of God's unfallen creation. The assimilation of the minds of men to that mind which was in CHRIST JESUS, this is the attainment in it of all that is essential, and all that is promised.—*Catholic Thoughts on the Church of Christ*, unpublished, p. 6, 7.

THE PRESENT ARCHBISHOP OF CANTERBURY'S PROTEST AGAINST TRACTARIANISM.

"It is daily assuming a more serious and alarming aspect, and *threatens a revival of the worst evils of the Romish system*. Under the specious pretence of deference to *antiquity*, and respect for *primitive models*, the foundations of our PROTESTANT CHURCH are undermined by men who *dwell within her walls*; and those who sit in the REFORMER'S chair are *traducing* the REFORMATION. It is again becoming matter of question, whether the BIBLE is *sufficient to make men wise unto salvation*, the MAIN ARTICLE of our national confession. JUSTIFICATION by FAITH is both openly and covertly assailed; and the stewards of the mysteries of God are instructed to *reserve* the truths which they have been *ordained to dispense*, and to hide under a bushel *those doctrines* which the Apostles were commanded to "*preach to every creature*."

FALSE GROUNDS OF PEACE IN POPERY.

“ There are some, who are guilty to themselves of damnable sins, yet hope to be saved by the goodness of other men, by pardons from the Pope, by absolutions of Priests, and by certain penitential acts of their own, and by good works, such as alms, &c. These, if they might hope of the Pope's indulgences, and a Priest's absolution, if they fulfil their penance enjoined, if they are devout in certain superstitions, in their will-worship and voluntary religion, their conscience is quiet for a time, notwithstanding their foul and black sins, even their abominable idolatries.

“ I make known to these, that *all this is but a blindfolding, smothering, and stupefying the conscience* for a time, laying a double, and a far greater, guilt upon it, and is far from being any means *truly to pacify it*. For how can a man have true peace from any, or from all, such actions as are in themselves *an actual denying of the TRUE HEAD of the Church, JESUS CHRIST*, and are a cleaving to a *false head*, which is *ANTI-CHRIST*? And how can any man *merit* for himself, when our SAVIOUR saith, ‘ He who hath done all that is commanded, is an unprofitable servant, and hath done but his duty,’ which thing he must say and acknowledge? All these build their hopes upon false grounds.”—*Scudder's Christian's Daily Walk*, chap. xiv., p. 277—8.

 THE GREATEST EVIL.

The Popish Archbishop of Tuam, Dr. Mac Hall, has issued a pastoral letter on the subject of the “ Godless Colleges,” in which he says, “ I have learned from the prophet, that when God visits a people with the *chastisements of mercy* He sends the evils of war, of pestilence, and famine ; but when He visits them in *vengeance*,

He sends the *destructive famine* of the Word of God." There is much truth in what the Doctor says, and, indeed, more than he intends; for the severest judgment is a *famine* of the Word of God, (see Amos, viii. 11,) *such a famine* as POPERY creates, wherever it comes. Put his words into the proper language, and they will be to this effect:—"When God visits them in *vengeance* He sends them a *priesthood*, who *keep back* the written Word of God's own revelation from *famishing souls*." The Doctor, however, is not very happy in drawing his comparison between the various punishments, for what he calls "the *chastisements of mercy*" are actually denominated His own "*severe judgments*" by the ALMIGHTY Himself, when His Word is sent to the prophet Ezekiel—(xiv. 21). Papists can hardly open the SCRIPTURES without making mistakes, owing to their habit of neglecting them generally.

VARIETIES.

MORTALITY IN FOUNDLINGS.—In 1833, there were received into the FOUNDLING HOSPITAL at Paris 4,803 children, of which 1751 came from the Lying-in Hospitals, and 281 from other hospitals. Of these 1,259, *one-fourth, died in the hospital before they could be put out to nurse!!!*—*Annual Scrap-Book*, 1841, p. 169. Were they baptized and sent to heaven?

ROMISH MORALITY.—Popery no Religion.—The following passage, taken from Mr. Soames's lately published work on "The Latin Church," deserves the attention of all Romanists, half Romanists, and concealed Romanists, under whose eyes it may happen to come:—"Dappa says that during the reign of Pius VI., a period of twenty-two years, no 'less than EIGHTEEN THOUSAND PERSONS WERE MURDERED in public and private quarrels in the ecclesiastical State alone, according to the bills of mortality in the governor's office.'"
(Brief account of the subversion of the Papal Government, London, 1792,

p. 87.) Mrs. Trollope, too, was shocked by a gang of convict murderers in Rome.—(Italy, ii, 290.) And the parts of Ireland where the populace is almost entirely Romish, are disgraced, impoverished, and barbarised by a succession of atrocious and cowardly assassinations. Common and accredited report also taxes Romanists of some station abroad with a degree of licentiousness that is unknown among Protestants of similar condition. Influenced, perhaps, partly by a mournful consciousness of this greater depravity, and partly by a weariness of a theatrical worship, an Italian lady said to an English one of the writer's acquaintance, '*you have a religion, we have none.*'"—(p. 101.) Some years ago, when the late Archbishop Magee, of Dublin, said that the Romanists had a *church without a religion*, a storm of Popish hostility was raised against him, yet his opinion is most distinctly confirmed by the Italian lady's conviction. Even the *Times* newspaper of November 27th, 1848, calls the *Papal States* a country where "*Religion has no power but to ABSOLVE FROM CRIME.*"

STATE OF ENGLAND PRIOR TO THE REFORMATION.—In the reign of the Popish King, Henry VIII., it is affirmed that no fewer than *seventy-two thousand* criminals were *hanged*. Sir Thomas More describes them as strung up by *scores upon gibbets* all over the country.—*Annual Scrap-Book*, p. 249.

THE BACK OF THE SUN.—A gentleman, who travelled for the Irish Society, describing a very dreary spot, said that the neighbours called it by a phrase in Irish, which means "The back of the sun." Alas! the same expression might be spiritually applied to every part of the globe where Popery prevails.

PRESENT ASPECT OF POPEERY IN IRELAND.—The address lately issued (Nov. 7, 1848) by the Committee of "The National Club," says that in Ireland "Popery has become *weaker* religiously, because the faith of its votaries is shaken in it. BIBLES, in both the Irish and English languages, are eagerly inquired after by poor Romanists, notwithstanding the known prohibition of the priests. The Romanist population no longer look with the same evil eye upon the clergy of the Protestant church. Mem-

bers of Irish Roman Catholic constituencies honestly testified to this fact during the last session of Parliament. All these things afford strong evidence, that *the mind of the Irish Romanist is outgrowing Popery*, and that its influence as a religion has become weaker."

A RELIC.—A traveller on the Continent, visiting a celebrated Cathedral, was shewn by the sacristan, among other marvels, a *dirty opaque phial*. After eyeing it some time, the traveller said, "Do you call *this* a relic?" "Sir!" said the sacristan, indignantly, "it contains some of the *darkness* that Moses spread over the land of Egypt."—*Annual Scrap-Book*, p. 31.

A CAUTION TO PROTESTANTS.—Scudder, in his "Christian's Daily Walk," among the heads of self-examination on the second commandment, includes this which Protestants ought to bear in mind. "Have I not run into the appearances and occasions of idolatry, as by presence at idol-service, by marriage and needless familiarity, intimacy with idolatrous persons? At least, is not my heart guilty of not hating, but rather lingering after, idolatrous worship?"—(p. 97, chap. iv.)

POOR SPIE.—Fuller, in his "Worthies," article LONDON, says, "And now, being to take my farewell of this great city, I cannot forget the verse, which I find amongst others, in Master Camden's commendations thereof :—

"Urbs pietate potens, numero cive superba."

"Potent in piety, in her people proud."

But see the Romish charity, who confine all piety to Popery. The Index Expurgatorius, printed at Madrid, by Lewis Sanchez, 1612, commandeth the fore part of the verse, concerning their piety, to be expunged, letting the latter moiety of their pride remain. May I in this particular be the humble remembrancer of the city, to cross and confute that peevish and partial index. Let it be their endeavours to delede (blot) out of their hearts all high conceits of their populousness, and effectually to express grace and goodness in their conversations."

THE
BRISTOL PROTESTANT.

THE EXCEPTION PROVES THE RULE.

We are sometimes reminded by Romanists, who fight under the false colours of liberality and tolerance, of persons in their own communion who have been advocates of clemency. Such instances, however, are too few for the mere natural disposition of *individuals* to have any effect upon the *system*; and, besides, it will generally be found, that those persons were themselves the objects of opposition, if not of persecution. Thus the grammatical principle, that "The Exception proves the Rule," is confirmed by these cases; and so far from softening the character of Popery, they only tend to exhibit the worst of its features more plainly. On this point, the two following instances, which are taken from different periods in the history of Popery, viz., the thirteenth and the sixteenth century, are decisive. The first is translated from Chaudon and Delandine's French Historical Dictionary, ed. 1804, vol. 2.

"BARTHE (Bernard de la), Archbishop of Auch,* was deposed by the Legates of the Pope, during the war of the Albigenes, on account of his principles of moderation. It was objected to him, as a crime, that he had preached indulgence in his poetry. 'I wish to sing (he said) peace with the Church. A good and solid peace, made in sincerity, between upright persons, who are resolved to forget the past and to become firm friends, pleases me well; but not a compulsory peace: for, from a bad peace, more evil than good

* In the South of France.

will arise. In the heart of a being, equity should be found ; and in the Church, mercy and clemency sincerely to pardon even the greatest faults.' These principles were not in harmony with the fury and fanaticism of the age, of which La Barthe became the victim."

The second instance occurs in Dr. Cook's History of the Reformation in Scotland, 1819, vol. i, chap. 1, p. 161.

"The doctrines of the Reformation were not confined to one part of the country, and it was thought expedient to make examples, in different places, of those most zealous in supporting innovation." In 1539, Russel, a grey friar, and Kennedy, an amiable and accomplished youth, were accused of heresy at Glasgow ; "but the chief advocates for severity, apprehending that the Archbishop did not entirely approve of it, dispatched, as his assessors, some of the most furious persecutors. This precaution was not unnecessary." The see of Glasgow was then occupied by one of the most respectable of Scottish prelates, Gavin Dunbar, on whom the celebrated poet Buchanan has bestowed an eloquent eulogium in Latin verse. The defence of Russel made a deep impression upon his mind. He frankly declared that such executions, as had of late taken place, would injure the cause they were meant to promote. "His assistants, however, interfered. They had extinguished in their own breasts every feeling of mercy ; and they threatened that, if the Archbishop did not proceed to condemnation, they would represent him as an enemy to the Church. He had not firmness to despise the threat : he sacrificed to love of ease, or of affluence, the imperious duty which he ought to have performed ; and Russel, with his interesting companion, perished in the flames."

Such is Romish tolerance, when it comes to be closely examined. The fewer the references made to it, the better for the cause.

LORD MOUNTCASHEL'S STATEMENT.

The Earl of Mountcashel, in 1828, published a pamphlet, entitled "A Statement of Facts, with inquiries into the origin and progress of the doctrine of Purgatory." It is dedicated "To the Roman Catholic inhabitants of the counties of Cork and Tipperary, and particularly of the towns of Kilworth and Fermoy." The following extract, which is taken from the preface, will be found both interesting and useful :—

"As I am told it is, often asked why does Lord Mountcashel take so active a part in opposing the doctrines of the Roman Catholic Church, I shall briefly declare the circumstances which induce me to do so. When very young, I found myself in Rome, where I was placed for my education in the convent of St. Isidore. The monks were of the order of St. Francis ; they were all Irish, and their Abbot's name was Father McCormack. Here I became intimately acquainted with Brother Hayes, afterwards well known in this country by the name of Father Hayes. I was little more than twelve years old ; it is, therefore, not surprising their exertions to make a proselyte of me were successful. I well remember this time, when I was an enthusiastic Roman in my heart, and would have suffered martyrdom in the cause of what I then thought was truth and godliness.

"My parents, when they discovered what passed within my mind, soon after took me from the convent, and those lively impressions gradually wore away. But, when I came to a more mature age, doubts would sometimes flash across my heart, and I would then ask myself, 'Are you sure the Protestant faith is the true one? Is it because you are born of Protestant parents you are certain of being right? Does not the Jew, the Mahometan, the heathen, think the same?' I read in the HOLY BIBLE the words of our blessed LORD, 'Seek and ye shall find' (Luke xi., 9, 10), and this was an advice I

resolved to follow. My college studies were over, and, after making some stay in Ireland, I returned to the Continent. There I took an opportunity, unbiassed by the advice of Protestants, to read every book that came in my way opposed to my own creed. My BIBLE was my companion, and I appealed to it as the '*test of TRUTH.*' I was acquainted with different Italian priests; to them I have often for hours listened, and with them for hours argued. I became curious to know the opinions and evidences of the early Fathers, and, though I am but an indifferent classic scholar, I was able to obtain a little knowledge of a portion of their writings. On my return home, I considered I had now a right to read books on the other side, but not exclusively, as I have, up to this day, been in the habit of attentively reading whatever Roman Catholic books I have met with. I commenced this study for my own simple satisfaction: I thought it a duty I owed to God and to *my own soul.* I was not hasty in deciding; but every day truth becomes more convincing, and what is spurious more glaring. Having, after long investigation, found the PROTESTANT doctrines to be those taught by the BIBLE, and believed by the first Christians, I certainly now feel anxious to communicate what information I possess to my Roman Catholic brethren.

"God, who can best judge the thoughts of all men, knows it is not from party spirit—not from any unkind motive, I write, but, on the contrary, from a desire to advance His kingdom, and to do good to my fellow men. I can never forget what is written at the end of the last chapter of the Epistle of St. James—'Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'"

TRACTARIAN MANIFESTO.

"ECCLESIASTICAL AGITATION."

BEWARE OF ENEMIES WITHIN THE CAMP.

"It ought not to be for nothing,—no, nor for anything short of some very vital truth—some truth not to be rejected without fatal error, nor embraced without radical change, that persons of name and influence should venture upon the part of "ECCLESIASTICAL AGITATION;" intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining; vex the Church with controversy, alarm nervous men, and *interrupt the established order of things*; set the "father against the son, and the mother against the daughter;" and lead the taught to say, "I have more understanding than my teacher." *All this has been done*; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic of result, and, therefore, the same criterion, of the truth. *An object thus momentous we believe to be the UNPROTESTANTISING (to use an offensive, but forcible, word) of the National Church*; and, accordingly, we are ready to endure, however we may lament, the undeniable, and, in themselves, disastrous, effects of the pending controversy. But if, after all, we are not to be carried *above* the doctrine and time of the ENGLISH REFORMERS,—if we are but to exchange a congenial enthusiasm for a timid moderation, a vigorous extreme for an unreal mean, an energetic PROTESTANTISM for a stiff and negative Anglicanism,—*we see but poor compensation for so extensive and irreparable a breach of peace and charity*. The object, important as it may be in itself, is quite inadequate to the sacrifice. WE CANNOT STAND WHERE WE ARE: *we must go backwards or forwards; and it will surely be the LATTER. It is absolutely necessary towards the consistency of the SYSTEM WHICH CERTAIN PARTIES ARE LABOURING TO RESTORE, that truths should be clearly stated,*

which, as yet, have been but intimated, and others developed which are now but in germ ; and, as we go on, we must RECEDE MORE FROM THE PRINCIPLES, if any such there be, OF THE ENGLISH REFORMATION.—*British Critic*, No. LIX., p. 45.

THE SEVEN SACRAMENTS OF THE PAPISTS NOT OF *DIVINE* ORIGIN.

When CHRIST feasted that great multitude with *five* loaves and *two* fishes (Matthew xiv.,) it is observed that the *five loaves* were of the *baker's* making, and the *two fishes* of God's making. The Papists stiffly maintain *seven* Sacraments in their Church, viz., *Baptism, the Eucharist, Matrimony, Orders, Penance, Confirmation, and Extreme Unction.* But most sure it is, the *two first* merely are of God's making ; in the *other five* appears the knavery of the baker,—they are of the *Pope's* making, and not of God's.—*John Boy's Postills.*

THE BLESSING OF THE OIL.—A HOLY THURSDAY CEREMONY.

Sacerdos loquitur.

This is the day we bless our oil,
And share amongst ourselves the spoil ;
Come, to the chapel let us haste,
There's not a minute now to waste,
The Bishop in his robes is there,
And we grave faces must prepare ;
This is the sweetest of our toil,
To get our year's supply oil.

What boots it that the fools around,
 Think Latin has the sweetest sound,
 That old and young, and great and small,
 Down on their knees before us fall,
 While we with "violet coloured stoles,"
 Peep forth, like weasels from their holes,
 To hear cash rattling in the box,
 And watch the geese nabb'd by the fox ?

Oh ! 'tis of little consequence,
 So we can get the poor fools' pence,
 If they fall down upon their knees,
 And worship dead men if they please,
 Or bless themselves from head to foot,
 Counting their greasy beads to boot ;
 No matter !—'tis no fault in us,
 To earn our *honest* wages thus.

See yonder is the chapel spire,
 Its very roughness I admire,
 And soon around its hallowed shrine,
 You'll get your oil, and I'll get mine ;
 And when our duties we begin,
 We'll teach them there is no such sin
 As to neglect to pay their dues,
 Which some, of stubborn soul, refuse.

This is the day we get our oil,
 Let none then from the farce recoil,
 The house is full, the Bishop's there,
 The flowers in chaplets rich appear.
 —Now the deed's done, the oil is bless'd—
 And will procure us many a feast,
 Now go, ye slaves ! back to your toil,
 For I have got the blessed oil.

E. H.

Cork, Dec. 6th.

APOCRYPHA *VERSUS* POPERY.

"You shall see in Babylon Gods borne upon shoulders—they *light candles* to them, and they say that the creeping things which are of the earth know their hearts, while they *eat* them—whereby you may know they are *no* Gods." *Baruch*, VI. 3, 18, 19, 22.

You shall see in *Romish* Chapels, the *host* exalted to be *adored* as God; they *light candles* to it, and they say in the *Mass* book "if the *consecrated host*, being taken by a *mouce*, or any other animal, cannot be found, let another be consecrated." *Roman Mass book De defectibus*.

Thus both the heathen and the Roman systems admit that their respective objects of *adoration* may be *eaten* by "the *creeping things* of the earth." JEREMIAS warns the *Jews* that that fact is *fatal* to the *Deity*, and stamps folly on the heathen *idols*. Must not the same *admitted fact* be equally fatal to the *Deity* and *adoration* given to the Consecrated Host by the Pope and his Church in the *Mass*?

 WORSHIP OF IMAGES.

The Papists have thus "set up," to use the language of an old writer, "the most contemptible, detestable, and abominable *Idol*, that ever was in the world, viz., a pitiful Wafer, or piece of bread, not only as a true and perfect *man*, but as the true and living God, who made Heaven and Earth. * * * So that here is a *God* made by a Creature, a paltry Priest; made of a creature, a morsel of bread; and made by a magical muttering over of five words, viz. *Hoc enim est corpus meum*."!!!

"This God made of bread and rising out of the womb of *Transubstantiation*, is the *Idol* set up in the *Mass*; and, I say, it is the most absurd, horrible, abominable, and monstrous *Idol*, that ever

was in the world. An Idol that makes the Christian name and profession contemptible, yea, a very ridicule, and scorn ; and a matter of greatest distaste and execration, both to Jews, Mahometans, and Heathens ; and confirms them in an invincible enmity against it : as well it may, when they take Christianity to be such a religion as this Idol makes it. Can Men possibly (if they set their invention upon the rack) excogitate or conceive of a more gross and palpable error, than to set up such a God as this *Breaden* God is ? A God that neither sees, nor hears, nor speaks, nor breathes, nor moves ; a God that cannot save himself from Thieves and Enemies ; no, nor from *Dogs, Rats, Mice, or Worms* ; in a word, a God that is made a thousand times over, in a thousand places every day, and as often fairly devoured, and eaten up by his makers ?”* (*A Treatise of the Mass, by Rev. H. Pendlebury, p. 163, 164.*)

* The shocking profanity of the following extracts, from the modern Missal, must be obvious to every reader.

“If any poisonous matter touch the consecrated host, then let the priest consecrate another and receive it in the proper manner, and let the poisoned one be preserved in a box, in a separate place, until the species be *corrupted*, and let the *corrupted* species be thrown into a sacred place !

“If any of the blood of Christ fall on the ground or table by negligence, it must be licked up with the tongue, the place must be thoroughly scraped, and the scrapings burned ; but the ashes must be buried in holy ground.

“If the priest vomit the eucharist, and the species appear entire, they must be reverently swallowed, unless nausea prevent, and in that case the consecrated species (*alias* God) must be cautiously separated from the vomit, and laid by in some sacred place, until they be corrupted, and afterward they are to be thrown into a sacred place ; but if the species do not appear, the vomit must be burned, and the ashes thrown into a sacred place.” *Romish Missal—“Of the Defects of the Mass.”*

THE SUFFERINGS OF THE FRENCH PROTESTANTS IN THE GALLEYS.

The following narrative was written by John Bion, a French priest, born at Dijon, in Burgundy, in 1688, and successively *Curé* of Ursy, in that province, and Chaplain to the *Superbe* galley, in the French service. "The sight of the torments which the Protestants had to endure in the French galleys induced him to renounce Catholicism. He published an interesting *account* of these sufferings, London, 1708." Such is the statement of the French "Universal Classical Biography," 1829, vol. 1, p. 269. He afterwards lived in Holland, where he published several translations from the English; and a work on Providence and the Resurrection is attributed to him.

The narrative is taken from the English translation, printed in 1712, together with an account of the sufferings of Lewis de Marolles. It is now abridged, chiefly in the description of the galleys, but the language has not been modernised. It has been quoted in Dr. Kenny's "Facts and Documents, in the *Dublin University Magazine*, for August, 1837," and in Mr. Browning's "History of the Huguenots," third edition, 1842, appendix, p. 294.

The dismal accounts handed down to us by historians of the torments inflicted on Christians by the heathen Emperors, in the first ages of the Church, might justly be suspected, if the woeful experience of our own did not put the truth of them out of dispute. History abounds in instances that shew the nature of a spirit of persecution, and how boundless is its rage and fury; but the sad effects it hath, of late years, produced in France are scarcely to be paralleled in any age or nation. All the world knows the Protestants there lived under the protection of the Edict of Nantes, a treaty as full and solemn as any ever was. It was at first religiously observed, but in time several breaches were made in it, till at last, at the continual teasing and solicitation of the Jesuits, those restless busy insects, it was perfidiously broke, or, as they please to term it, revoked.

Such as are too good Christians to prostitute their consciences to vile worldly interests are denied the benefit of retiring into foreign countries, and punished, if discovered, often with death, or reserved for more cruel usage, and condemned to spin out their wretched lives in the galleys. Of these last I design to give an account, as being of all men the most miserable, the barbarities committed in those horrid machines exceeding all that can possibly be imagined. My being several campaigns Chaplain on board one of the galleys, called *La Superbe*, gave me sufficient opportunity of informing myself of the truth. Neither shall a blind zeal for the Protestant religion, which I have lately embraced, hurry me beyond the strict bounds of truth, or make me represent things in any colours but their own. I should be an unworthy professor of that holy religion, if, on any consideration, I should deviate from the strictest truth, to which end I shall relate nothing by hearsay, but confine myself to those things which mine eyes have seen.

But, before I proceed to show the sufferings and misery the wretches in the galleys labour under, I shall give a short description of that vessel. A galley is a long, flat, one-decked vessel; and, though it hath two masts, yet they generally make use of oars, because they are built so as not to be able to endure a rough sea. There are five slaves to every oar, one of them a Turk; there are in all three hundred slaves, and an hundred and fifty men, either officers, soldiers, seamen, or servants. There is, at the stern of the galley, a chamber, shaped on the one side like a cradle, belonging to the captain, and solely his at night or in foul weather. All the rest of the crew, the under officers excepted, who retire to other convenient places, are exposed above deck to the scorching heat of the sun by day, and the damp and inclemencies of the night. In the two winters of 1703-4 that we kept the coasts of Morocco, Nice, and Antibes, those poor creatures, after hard rowing, could not enjoy the usual benefits of the night, which puts an end to the fatigues and labours of the day, but were exposed to the winds, snow, hail, and other inconveniences of that season. The only comfort they wished for was the liberty of smoking, but that, on pain of the bastinado, the usual punishment of the place, is forbid.

Instead of a bed, they are allowed, sick or well, only a board a foot and a half broad; and those who have the unfortunate honour of lying near the officers, dare not presume (though tormented with vermin) to stir so much as a hand for their ease, for fear their chains should rattle, and awake any of them, which would draw on them a punishment more severe than the biting of those insects. The fatigue of tagging at the oar is extraordinary, and, for fear they should fail, there are three *conciétés* (an officer something like a boatswain), who, whenever they find or think an oar does not keep pace with the rest, without examining whether it proceeds from weakness or laziness, unmercifully exercise a tough wand on the man they suspect, which, being long, is often felt by two or three of their innocent neighbours.

To support their strength under all these hardships, every morning at eight they give each man his proportion of biscuit, enough and pretty good; at ten a porringer of soup, though it be nothing but a little hot water with about a dozen beans or peas floating on the top.

[He says nothing about their suppers, but mentions extra allowances at particular times.]

There are in a galley five sorts of people, under the notion of slaves, besides seamen and soldiers, viz., Turks, Vanssouiers,* deserters, criminals, and Protestants. The Protestants now in the galleys have been condemned thither at several times. The first were put in after the revocation of the Edict of Nantes; the term prefixed for the fatal choice, of either abjuring their religion or leaving the kingdom, was a fortnight, and that upon pain of being condemned to the galleys. But this liberty, by many base artifices and unjust methods, was rendered useless, for there were often secret orders, by the contrivance of the clergy, to prevent their embarking, and hinder the selling of their substance; their debtors were absolved by their confessors when they denied a debt; children were forced from their fathers and mothers' arms, in hopes that the tenderness of the parent might prevail over the zeal of the Christian. Many ministers, who had zeal and constancy enough to brave the severest punishments, were

* Smugglers of salt.

broken alive upon wheels, without mercy, whenever surprised in discharging the duties of their function. The laity were forbid, on pain of the galleys, to leave the kingdom on any pretence whatsoever. Some escaped very happily, in spite of the vigilance of the dragoons and bailiffs, but a great many fell into their hands, whereby the prisons were filled with confessors.* But the saddest spectacle of all was to see two hundred men at a time chained together going to the galleys, and above one hundred of that number Protestants. And what was barbarous and unjust to the last degree was, that they were obliged, when there, on pain of bastinado, to bow before the host and to hear mass. It is certain that though there was at first a very great number of Protestants condemned to the galleys, the bastinado and other torments have destroyed above three parts of four, and the most of those who are still alive are in dungeons—as Messrs. Bansillion, De Serres, and Sabatier, who are confined to a dungeon at *Chateau d'If*, a fort built upon a rock in the sea, three miles from Marseilles. But the generous constancy of this last, about eight or ten months ago, deserves a place in this history, and challenges the admiration of all true Protestants. M. Sabatier, whose charity and zeal equal that of the primitive Christians, having a little money, distributed it to his brethren and fellow-sufferers in the galleys; but the Protestants being watched more narrowly than the rest, he could not do it so secretly, but he was discovered, and brought before M. de Monmort, Intendant of the Gallies at Marseilles. Being asked, he did not deny the fact; M. Monmort not only promised him his pardon, but a reward if he would declare who it was that had given him that money. M. Sabatier modestly answered that he should be guilty of ingratitude before God and man, if by any confession he should bring them into trouble who had been so charitable to him; that his person was at his disposal, but he desired to be excused as to the secret expected from him. The Intendant sent for some Turks, who at his command stripped Sabatier naked, and beat him with ropes' ends and cudgels during three days at several times; and seeing this did not prevail over this generous confessor, he himself,

* Persons who confessed, or did not deny their faith, as in Luke xli. 8.

(which never happened to an Intendant before) turned executioner, striking him with his cane, and telling the bystanders, "*See what a devil of a religion this is.*" At last seeing he was ready to expire, he commanded him into a dungeon, where maugre* all torments, Providence hath preserved him to this day.

* Notwithstanding.

(To be continued.)

AWFUL IDOLATRY.

The tendency of the human heart to *idolatry* is so strong, that nothing seems *too vile* for the *object* of its worship. This thought was suggested by the perusal of the following account:—"On GOOD FRIDAY, the Mass of the pre-sanctified was sung in the Vatican Chapel, by Cardinal Castracane, grand Penitentiary, for the *adoration* of the CROSS, the beautiful piece of the TRUE CROSS *discovered* by Mgr. Massimo, last year, *was again exposed.*"—[Roman] *Catholic Mag.*, May, 1841.

Only imagine the monstrous *foolery* and *wickedness* of this proceeding. Mgr. Massimo, in the year 1840, *finds a piece of stick*; he tells the Italian Papists that it *is a bit of the very cross* on which the SAVIOUR suffered nearly two thousand years ago, and they immediately *fall down and worship it*, singing the following hymn in its honour:—

O CRUX ! AVE SPES UNICA,
Hoc passionis tempore ;
Auge piis justitiam,
Relique dona veniam.

"Hail, O Cross, *our only hope* in this time of the Passion ; *give* increase of *grace* to the godly, and *pardon* to sinners."!!!

Persons participating in *such idolatry* as this cannot be under the influence of common sense; they must be "given over to strong delusion to believe a LIE." (2 Thess. ii. 11.)

V A R I E T I E S.

PROTESTANT INTEGRITY.—In 1617, the Venetian Republic, being alarmed at the prospect of an open breach with Spain, sought and found allies in Holland, the state most hostile to the Court at Madrid. "In consequence of a treaty with that power, four thousand heretic troops engaged in the Venetian Service, under Count John, of Nassau, landed at the *Piazzetta*, and with the concurrence of its rulers, during many days, held military possession of their otherwise impregnable capital. But for the fidelity of her new friends, Venice from that hour might have sunk into a dependence of the United Provinces, and have sealed her own destruction, two centuries before that epoch which afterwards proved to be her fulness of time."—(*Sketches from Venetian History*, vol. 2, p. 326.)

EXPENSIVE POVERTY.—If it requires a vow of poverty to enter into a religious Order, it sometimes requires a good sum of money, in order to make such a vow. For instance, it is related of Duke de Fronsac, that he made a poor young lady a present of eight thousand livres (about four hundred pounds of our money) to enable her to take the religious habit in a convent.—*Chaudon's Historical Dictionary*, art. *Maillé*.

NATURE OF POPEERY.—Popery is the masterpiece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan for forming manacles and mufflers for the human mind. It was a well-laid design to render Christianity contemptible, by the abuse of its principles and institutions.—*Cecil's Remains*.

The infidel conspiracy approaches nearest to Popery. But infidelity is a suicide. It dies by its own malignity. * * Popery debases and alloys Christianity ; but infidelity is a furnace, wherein it is purified and refined. The injuries done to it by Popery will be repaired by the very attacks of infidelity.—*Ibid.*

THE SAME THING OVER AGAIN.—In 1833, when the JESUITS attempted to gain a footing in the Sandwich Islands, the American Protestant Missionaries used this unanswerable argument against them. The religion of the islanders formerly consisted in the worship of bones, in prohibitions concerning flesh and other kinds of food, and in rehearsing prayers and making gestures before their images. If, therefore, it was right to put down the former IDOLATRY, it was equally so to oppose the introduction of Popery, as being little else than a revival of the former superstitions.—*Christian Guardian*, 1833, p. 117.

A ROMISH PROMISE.—*No Faith with Heretics.*—At the first meeting of the Privy Council, after the accession of James the Second, *he promised* "to preserve the Government both in Church and State, as by law established;" and, further, "always to take care to defend and support the Church."—(Keightley's History of England, vol. iii., p. 221.) How he kept his promise is well known, from the imprisonment of the seven Bishops, and other measures of that reign. But what honest *intention* could he have had of keeping it, when it was directly opposed to his professed belief in Popery? He had neither the *candour* to state his real designs, nor the *integrity* to perform his promises; and in both these respects he has found too many imitators within the pale of Romanism.

A STARTLING QUESTION.—A convert from Popery being asked by a young Priest why the Irish names for *Muss* and *Hell* only differed in the transposition of a vowel? replied, "I suppose, Sir, it is to show the strong affinity between rank idolatry and eternal misery."—*Achill Herald*, Vol. III, p. 21.

THE
BRISTOL PROTESTANT.

THE SUFFERINGS OF THE FRENCH PROTESTANTS
IN THE GALLEYS.

(Concluded from p. 174.)

But though most of the Protestants of the first date are destroyed, yet the wars of the Cevennes have furnished them with more than enough to fill the vacant places. These wars may be properly called a second persecution, because the cruelty and inveterate malice of a Popish Priest was the occasion and first cause of them.* And that insurrection was made use of as a pretence to send to the galleys several rich Protestant merchants. But it is time to bring this sad relation to a conclusion; in order whereunto, I shall give an account of the general bastinado, at which I was present, and it was not the least means of my conversion. God grant it may be effectual to my salvation.

In the year 1703, several Protestants out of Languedoc and the Cevennes were put on board our galley; they were narrowly watched and observed, and I was mightily surprised on Sunday morning, after saying mass on the *Bancasse*, a table so placed that all the galley may see the priest when he elevates the host, to hear the *Comité* say he was going to give the Huguenots the bastinado because they did not kneel, nor shew

* The Abbé Du Chelas, of whom M. Blon says:—"He kept an exact account of the Protestants in his diocese, and when he missed them at mass, he used to send for them under some pretence or other to his house, and used to make his servants tie them (whether men, women, or maidens) to a tree, stripped down to their waist, and there with horsewhips scourged them till the blood gushed out. This the Papists themselves do not deny." (His conduct to females caused him to be compared to the desecrator, Appian, in Roman History, and at length cost him his life in a popular tumult.)

any respect to the mysteries of the mass, and that he was going to acquaint the captain therewith. The very name of *bastinado* terrified me, and though I had never seen this dreadful execution, I begged the *Comité* to forbear till the next Sunday, that in the mean time I would endeavour to convince them of what I then thought their duty, and mine own. Accordingly, I used all the means I could possibly think of to that effect, sometimes making use of fair means, giving them victuals, and doing other good offices; sometimes using threats, and representing the torments that were designed them; and often urging the King's command; and quoting the passage of St. Paul, that *he who resists the higher powers, resists God*. I had not at that time any design to oblige them to do anything against their consciences; I must confess that what I did at that time, chiefly proceeded from a motive of pity and tenderness. This was the cause of my zeal, which had been more fatal to them, had not God endued them with resolution and virtue sufficient to bear up against my arguments, and the terrible execution they had in view. I could not but admire at once both the modesty of their answers, and the greatness of their courage: "*The King*," said they, "*is indeed master of our bodies, but not of our consciences*." But at last, the dreadful day being come, the *Comité* narrowly observed them, to see the fruit of my labours; there were only two out of twenty that bowed their knee to *Baal*, the rest generously refused it, and were accordingly, by the Captain's command, served in the manner following.

In order to the execution, every man's chains were taken off, and they were put into the hands of four Turks, who stripped them stark naked, and stretching them upon the *Coursier*,* there they are so held that they cannot so much as stir, during which time there is a horrid silence throughout the whole galley. And 'tis so cruel a scene that the most profligate, obdurate wretches cannot bear the sight, but are forced to turn away their eyes. The victim thus prepared, the Turk pitched upon to be the executioner, with a tough cudgel or knotty rope's-end, unmercifully beats the poor wretch, and that, too, the more willingly,

* A great gun so called, carrying a six-and-thirty pound ball.

because he thinks that it is acceptable to his prophet, Mahomet ; but the most barbarous of all is, that, after the skin is flayed off their bones, the only balsam they apply to their wounds is a mixture of vinegar and salt. After this, they are thrown into the hospital.* I went thither after the execution, and could not refrain from tears at the sight of so much barbarity. They quickly perceived it, and though scarce able to speak through pain and weakness, they thanked me for the compassion I expressed, and the kindness I had always shewn them. I went with a design to administer some comfort, but I was glad to find them less moved than I was myself. It was wonderful to see with what true Christian patience and constancy they bore their torments, in the extremity of their pain never expressing anything like rage, but calling upon Almighty God, and imploring His assistance. I visited them day by day, and as often as I did my conscience upbraided me for persisting so long in a religion whose capital errors I long before perceived, and above all that, inspired so much cruelty. At last their wounds, like so many mouths preaching to me, made me sensible of my error, and experimentally taught me the excellency of the Protestant religion.

In the course of his narrative, M. Bion has given the particulars of a case of apostacy, which may be briefly subjoined, as showing that *the way of apostates, like that of transgressors, is hard* (Prov. xiii. 15.) and that the means adopted to secure one's temporal interest may only end in losing it.

There is a gentleman, M. Salgas by name, who, before the repealing of the edict of Nantes, enjoyed a plentiful estate in the Cevennes. In order to keep it, he abjured his religion, and promised to go to mass. But his spouse, a worthy lady, with whom I have often conversed at Geneva, where she now lives, refused, and generously rejected all proposals on that subject. Some time after the wars of the Cevennes broke

* M. Bion describes the hospital thus :—" There is in the hold a close, dark room, the air being admitted only by the scuttle, about two foot square, which is the only passage into it. . . . In this horrid place all kind of vermin rule with an arbitrary sway, gnawing the poor sick creatures without disturbance." He mentions, the drugs provided were sold on shore by the surgeon, and the hospital allowance of meat embesed by the steward, nor could his complaints to the officers obtain any curation of the abuse.

out M. de Salgas was accused of assisting the *Camisars* [the insurgents] with provisions. And, in spite of his hypocrisy and pretended zeal for his new religion, he was sent to the galleys. But here we must admire the wisdom of Providence, very remarkable in this dispensation ; for this has proved the means to open his own eyes, and to let him see his error ; as appears from the penitential letters he writes to his friends, his Christian-like behaviour under his sufferings, his exhortations to his fellow-sufferers, and the noble and pious example he shows them. He hath had frequent offers made him of being restored to his estate on the same conditions as he had preserved it before. He was some years ago put into the hospital-general for the galleys at Marseilles. This is a kind of manufactory, where their treatment is somewhat easier than in the galleys. But at the siege of Toulon,* he, and all his brethren, were taken out of that hospital, and reduced to their old station and former miserable condition. And besides, he was plundered of about a dozen or fourteen *Louis d'or*,† which he had procured to purchase such necessaries as might keep up his spirits under the hardships he endured. This account came to Geneva, to his lady, while I was there, who is, as one may easily imagine, under an inexpressible concern for the miseries her husband groans under.

POPISH FORGERIES.—THE DECRETALS.

The Popish religion having no foundation whatever in the Bible, the written Word of the only living and life-giving God, has been, from its commencement, obliged to seek refuge in *Traditions*, falsely so called, and various human writings. In order to support its pretensions, it has not scrupled to palm upon the world the most audacious forgeries. Among the most celebrated of these are the pretended DECRETALS of Isidorus. "In this collection of alleged Decrees of the Popes, the most

* In 1707.

† A French gold coin, originally equal in value to one of our present *sovereigns*, and now about seventeen shillings.

ancient Bishops, contemporaries of Tacitus and Quintilian, were made to speak the *barbarous Latin* of the ninth century. The customs and constitutions of the *Franks* were gravely attributed to the *Romans* in the time of the *Emperors*. Popes quoted the Bible in the Latin translation of *St. Jerome*, who lived one, two, or three centuries after them. And Victor, Bishop of Rome, in the year 192 wrote to *Theophilus*, who was the Archbishop of Alexandria in 385. The impostor, who fabricated this collection, endeavoured to prove that all Bishops derived their authority from the Bishop of Rome, who held his own immediately from CHRIST. He not only recorded all the successive acquisitions of the Pontiffs, but carried them back to the earliest times. *The Popes did not blush to avail themselves of this contemptible imposture*. As early as 865 (about ten years after Pope *Joan*, of immortal memory), Nicholas I. selected weapons from this repository to attack Princes and Bishops.* This barefaced fabrication was for ages the arsenal of Rome."—*D'Aubigne's History of the Great Reformation in the Sixteenth Century*, Vol. I., p. 10. Walther, 1838.

A PUZZLE.

Some say the *priest* can *make*
 A God out of a little cake ;
 And, if you give the baker stuff,
 He'll make you Deities enough.
 But how can either *priest* or *baker*,
 Or both together, *make* their *MAKER* ?

PLAIN REASONS AGAINST ROMANISM.

I.—A Beneficed Clergyman, residing near one of the Roman Catholic Colleges, at no distant period of time, remarked with painful surprise, that his daughter, a gentle, pure-minded girl, showed some leaning

* See Ep. ad Univ. Episc. Gall. Manu XV.

towards "Romanism." On mentioning his fears to a friend, he said, "some of the Priests have got hold of her!" "That is impossible. we know not one," "Oh!" replied he, lend your pulpit next Sunday to a friend, sit in your own pew, and look under the seat;" he did so, when looking where he had been directed, he found a letter; he took it. "Papa that is for me!" "No, my dear, that is for me! as a parent, I claim the right of reading anything addressed to you." After service, the Clergyman, on opening the letter, found that it was from a Priest, the contents at once revealing that the poor girl had fallen into the trammels of Popery. The father, deeply distressed, immediately proceeded with his daughter to a distant part of the country, to seek counsel from a brother Clergyman, who for talent, knowledge of the subject, and piety, cannot be exceeded.

After an interval, the young girl returned home, her parents fondly hoping that she had been reclaimed from her *Romish* errors. Being intimate with an excellent family resident in the place, the young ladies met several mornings in the week, ostensibly to read history, for mutual improvement.

The father was an amiable and pious man, who from his worldly calling alone, would have been incapable of deceit and double dealing.

At the end of some months, to the infinite grief and dismay of all the parents, the Clergyman's daughter and her friend declared themselves "Roman Catholics." The father of the latter, being at the time in delicate health, the shock was too great for him; it hastened his end; he was carried off very suddenly.

Thus the peace and happiness of two families were broken up, through the wiles and crafts of these Priests, for it was discovered, that more than one had been engaged in withdrawing the young friends from their filial duty, and from the *Bible* Religion of their childhood, and had indeed taught them a measure of duplicity, quite unparalleled. One of these young girls boldly told her father, that though for no other purpose, yet to serve the "*Romish* Church," she would willingly tell a lie!!

The first fruits of "Romanism."

This occurred during the years 1844 and 1845.

II.—Yet another instance of how the “Romish Religion” authorizes all violation of truth, and intrudes its cruel tenets into domestic life, to serve its own wicked ends.

A gentleman of landed property, much respected for his amiable character, took into his family a lady, as governess to his daughters, who professed herself to be a “Protestant,” and of the Church of England, though she proved to be a “Roman Catholic” in disguise.

The governess soon made a convert of her pupils’ father, to the inexpressible grief of his superior and excellent wife.

Was her cup of misery yet full ? Oh ! no,—next her beloved son was torn from her, and against his own will given over into the hands of the Priests to finish his education. And is this all ? Is their cruelty yet satisfied ? No, she has two daughters under age, and at the end of a few months she discovered that both were about to be placed in a convent !! The mother’s agony was great. What could she do ? How could she resist the husband and the father ? Would she indeed be bereaved of all her children ? But God left her not in her extremity :—He put it into her heart to go and apply to one of the influential Clergy in a great neighbouring city. He was not discouraged with the difficulties of the case ; he thought he saw means of escape. Taking with him two or three clerical friends, he called on——, and informed him, that if he did not instantly desist from urging the father to remove his daughters from under their mother’s care, they would at once publish the whole in the public papers, so as to make all England ring with the fact, that in this land of liberty, “Romish Priests,” where they can, step in with their *false* creed, their *unholy* ways and their *deep* duplicity, to ruin the happiness and the well-being of a whole family.

The threat had its due effect, and since —— has let them rest, for he *dare* not meet public opinion; and he knows full well, that once reported that he had perpetrated this cruel act, the storm raised against him would not, and could not in a moment subside,—and he is subtle as well as cruel.

III.—Some of the Tractarian Party are but too closely emulating these sad examples, and teaching the young duplicity and disobedience,

or undutifulness to parents. It is only within a few weeks, that a gentleman was mourning over his lost happiness in the comfort he till then possessed of a dutiful daughter. A "Tractarian" Clergyman, of much notoriety, decoyed this young person, clandestinely from her parental home to join a "sisterhood" in London, established for those not yet calling themselves "Papists," though they have but too surely imbibed the errors of "Popery."

Let all heads of families, who value their own peace, and value too the good of those God has committed to their care, take warning :—no intimacy should be permitted with persons who hold erroneous views :—those books so captivating and so dangerous to the young, because so insinuatingly written, and with which the "Tractarians" are inundating the world, should be discouraged and laid aside ; young minds are unsuspecting and impressible, and now everything is called out to strike the imagination, the ear, the eye. And mischief is soon at work ;—and, alas ! but too frequently beyond the power, at least the human power, of recall.

Many more such tales, of *real* life, the writer could tell of "heart grief :"—

Parents mourning over married children, who have forsaken "the Guide of their youth," the Lord Jesus Christ as their only Saviour, led away by their "partners for life ;"

Brother grieving over brother, led away by the beautiful sounds falling on the ear, and all the showy pomp, glittering before the eye, of "Romish worship ;"

Widowed mothers yearning over the son of their hope, led astray by artful, insinuating men, who desire nothing so well as to withdraw them from the tender influences of their fond and rightful home ! but enough : only one more *fact*, and then no more.

IV.—A gentleman, himself a party cognisant, but not consenting to the following transaction, narrated it to the writer. He was scandalized at its wickedness, though he had no power to arrest its progress.

One of the great "Roman Catholic" establishments in this country desired to send out a mission into another part of the kingdom. In

order to its success, the "Romish Ecclesiastical Authorities" felt the necessity of concealing their object. The agent selected was a *Priest*. But a Priest would at once put people on their guard against any attempt at conversion. The "Romish Authorities," therefore, desired a Priest to take a lady with him, and to call her his wife. He thus gave himself out to be a layman, and a married man ; though he was a Priest, and therefore, of necessity a single man. This *double lie* needs no comment : the "Ecclesiastical Authorities" who could devise, and the Priest who would execute such a scandalous mission, must each be ripe for any other criminal deed. A speaking exemplification truly of the assertion, that the "Romish Religion" teaches, nay, even inculcates, that "the end sanctions the means," or, in other words, "doing evil, that good may come," an instance worthy of "the Father of Lies," who tempteth to all sin !—*Plain Reasons, &c. Birmingham : J. Groom ; p. 46—59.*

ON INTERNAL EVIDENCE.

A man of subtle reasoning asked
 A peasant, if he knew
 Where was the *internal evidence*,
 That proved his BIBLE true ?
 The terms of disputative art
 Had never reached his ear ;
 He laid his hand upon his heart,
 And only answered—"HERE."

—*Zion's Banner.*

VARIETIES.

POPISH MORALITY.—Molinos, a Spanish priest, very famous at Rome about the end of the seventeenth century, taught that the *body* might do *what it pleased*, if the *soul* were actuated in the contemplation of God's goodness. His assemblies were profligate, loose, and extravagant.

THE MAYNOOTH BILL.—The following is the account of the petitions to the House of Commons up to the date of the last report (May, 1845) :—

For the Maynooth Bill.

Petitions	...	...	...	...	61
Signatures	...	...	...	...	16,157
<i>Against it.</i>					
Petitions	...	...	...	...	8,713
Signatures	...	...	...	...	1,103,516 !!!

The following remarks appeared in a French paper, the *Journal des Debats*:—"Whatever may be said respecting England, we shall never cease to render that country justice. *When her RELIGIOUS PRINCIPLES, or even her prejudices, are at stake, she sacrifices her interests without hesitation.* . . . The old PROTESTANT LEAVEN still ferments in the hearts of the English people. It was, perhaps, considered extinct, but it only *slumbered*. Before many days we shall find that it is awake."—(*Achill Herald*, No. 95.)

POPIISH ILLUSTRATION OF DOULEIA, HYPER-DOULEIA. AND LATREIA. —In the church of Canterbury there were three "altars;" one set up to the honour of God; a second to the honour of the VIRGIN; and a third to the honour of that arch traitor, the Pope-made Saint Thomas á Becket. The offerings made at these "altars" in one year were as follow :—

	£	s.	d.	
At God's altar	...	3	2	6 (<i>Latreia</i>)
At the Virgin's	...	63	5	6 (<i>Hyper-douleia</i>)
At Thomas á Becket's	...	132	12	3 (<i>Douleia</i>)

The next year they were :—

At God's altar	...	...	NOTHING	(<i>Latreia</i>)
At the Virgin's	...	4	1	8 (<i>Hyper-douleia</i>)
At Thomas á Becket's	...	954	6	3 (<i>Douleia</i>)

"Worshipping and serving the *creature* more than the CREATOR," in the proportion of £954. 6s. 3d. to *nothing*. Such is Popery. Such is the influence which the devil, using the Pope and his priests as his tools, obtains over those who forsake the written Word of God.

THE END.

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CORRIGENDA.

The reader is requested to correct the following mis-prints, and a few other typographical errors which occur in the course of the work:—

Page 11, line 3, for Seldon, read Selden.

— — — 16, for many, read one.

— 14, — 21, for Rhenish, read Romish.

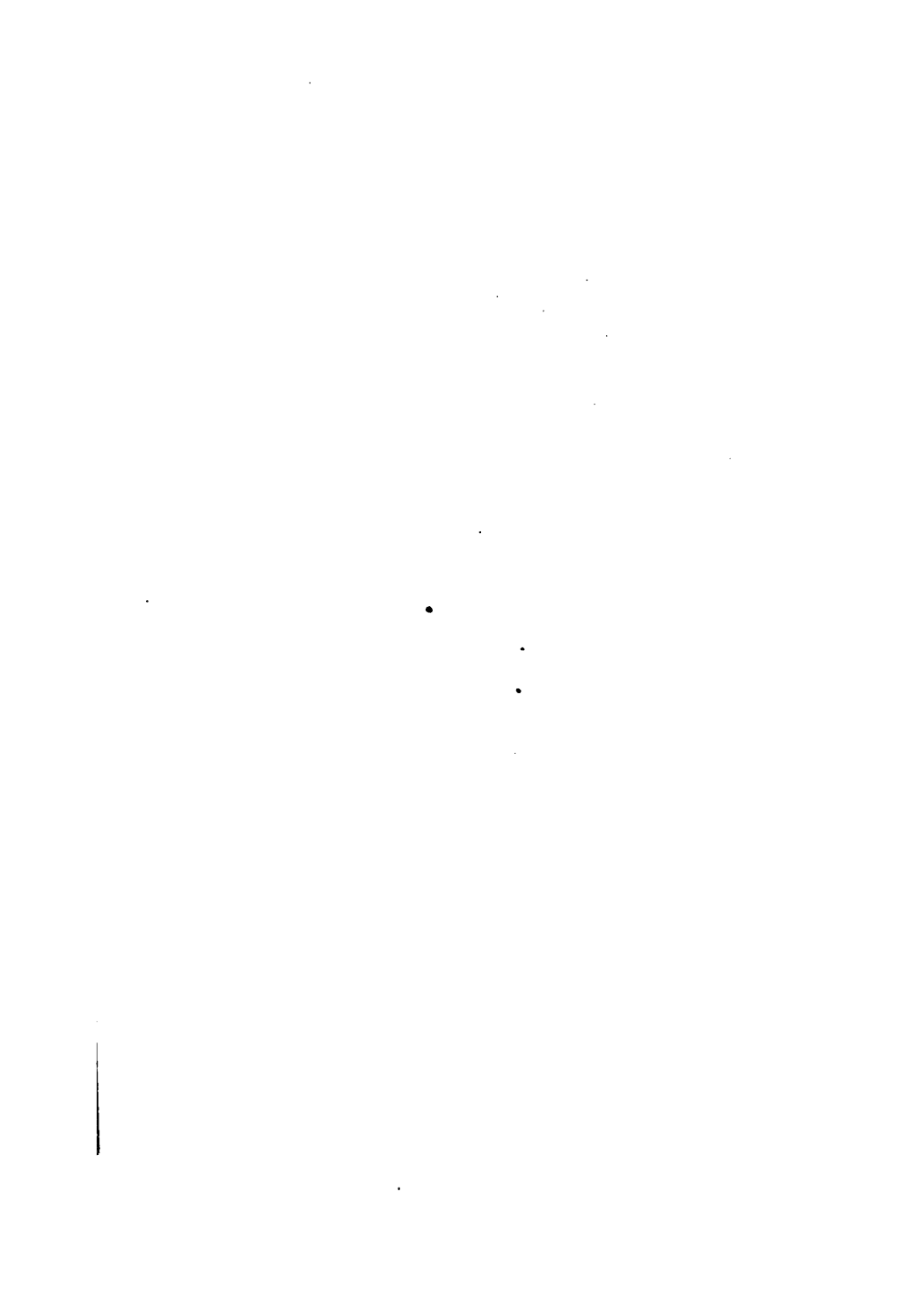
— 16, — 5, for Christian, read Christendom.

— 98, — 3, for History of England, p. 52, note, read Ibid, p. 52.

— — — 12, for Cohie, read Coke.

— — — 12, for History of England, vol. 1, p. 325, read History of England, vol. 2, p. 325.

— 103, — 22, for Mawkiah, read Monkiah.



1

2

